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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

VOL. VI.

AUGUST, 1891.

No. 8.

THE facts of the Nanking riot are briefly these: The first violence was shown toward the Roman Catholic Mission, whose buildings were burned at Wuhu on the Yang Tz, fifty miles above Nanking. About a month later, on Sunday, May 24, our missionaries at Nanking were privately informed that threats which had filled the air for many days were about to culminate in a riot. Next morning the ladies, eighteen in number with fourteen children, from all the missions in the city, fled, under escort of three gentlemen, to Shanghai. Before they were aboard the steamer the mob had begun to gather and stood all day around our mission compound. The Methodist mission lost thousands of dollars' worth of property by fire and thieves, but thanks to our young brother Drummond who stood guard and to the prompt action of officials, our mission lost nothing. By May 28, the tumult was mostly over and the affair had assumed a political aspect.

We deeply sympathize with our dear friends in the anxiety through which they have passed, and we cannot be too thankful that as Mrs. Leaman wrote, "God stilled the rage of the heathen and kept us in quietness"; and for the firmness of Chinese Christians who said to her in parting, "Do not fear for us; living or dying, we are the Lord's."

THE last word from Central China is from Shanghai, June 11, to the effect that they were hourly expecting the arrival of the ladies from Soochow, a riot having occurred near that city.

BEFORE we had learned the name of M. Tissot, a young French teacher at Kangwe, West Africa, news arrives of his death there, from fever, May 3, and of the bereavement his comrades, Rev. A. C. Good and H. Jacot, feel the event to be. He reached Kangwe only March 2, but they had already learned to warmly appreciate him. "He went to work so

quietly, so sensibly and so earnestly." "The school of 60 was already running smoothly;" "would have been a most useful man."

TIDINGS of Dr. Sara Seward's death were received too late for anything more than brief mention last month, and the latest mail from Allahabad is still twelve days in advance of the event. We only know that, on account of it, much suffering will go unalleviated this summer, and that, as one says, "the word 'cholera' itself conveys the particulars." It is not our purpose at this time to review Dr. Seward's medical labors, that having been done in our April issue, but only to add the simple facts that her skill was unquestioned, her energy untiring and that she laid down full twenty years of almost unremitting effort in one city of India. We know of but one woman practitioner who has been so long in Asia.

Miss Seward was the daughter of Geo. Seward, of Florida, N. Y., and niece of Wm. H. Seward. Some of the last lines received from her will be found in the "Letters" of this magazine.

"PROMOTION from Earth to Heaven" is Miss Cort's comment on the death of her associate in Siam. She writes that Miss Small's "warm heart had endeared her to the people, the school had grown under her management and scores of pupils will never forget her." Such a vacancy cannot be filled at once by any new comer, but it is a great pleasure to tell our friends that two young ladies from the West are preparing to very soon carry help where help is so much needed.

MRS. RODGERS of Rio de Janeiro, by God's merciful kindness has been raised up from yellow fever; Miss Mary Lenington of San Paulo has been restored from illness and Rev. Walter Lowrie of Peking is favorably reported by his physician, after serious illness.

AN article which has been placed for convenience after the Treasurers' Reports, will not, we hope, be overlooked on that account.

A MISSIONARY physician of another Church has been visiting Canton, and her glowing praises of our mission there are toned down, for us, by a refrain like this: "Do you know your dear little lady Mrs. —?—for if you do not you had better get her home quickly or you may never know on earth this one of the saints." "Mrs. — is still very white and frail from her illness, but brave and cheery." "Miss —'s work is already telling on her, but she is indefatigable." "— is working too hard and if you expect to keep her in China it is time you had her home for a rest. And the same thing I could say for almost every member of your mission whom I have met. The work must be done, and if there are few to do it, the few must do it all. There is no shirking; till the Father calls them aside they will work in the strength He gives."

A PARTY of 142 young Mormon women arrived in New York during one week of June last, from Germany, Switzerland and Sweden. They disclaimed intentions of polygamous marriage and looked altogether above their destiny.

"A FAMILY of fifty including Leo the great Newfoundland dog," is Miss Williamson's report from San Paulo, Brazil. The school system, there, she likens to "an immense machine, all the separate parts working independently of each other, but responding to one guiding power at the head or heart or however you carry out the simile."

SIX HUNDRED to 1,000 American students, men and women, are every year in Berlin, where preaching is conducted in the English language in but two places. There is an English Church centrally located, and a rented building holding 350 persons is occupied by the "American Church." This latter which grew out of the Union Services long held in Berlin, was organized in 1887, seventeen denominations being represented by the signers of its constitution. Its pastor, Rev. J. H. W. Stuckenberg, D.D., very reasonably calls upon American Christians to help build a suitable church in which sittings shall be free to these young people. The lot will require \$60,000, the edifice \$40,000 more,

and \$200 will endow a sitting. Rev. L. T. Chamberlain, of Brooklyn, will receive money for this purpose.

It is rather extraordinary in the history of missions what those Siamese boys did. They are alumni of the former "Boys' School" now the "Christian High School" at Bangkok, and "without any suggestions from others" Mrs. Eakin says, "decided to raise an endowment fund for worthy boys who cannot pay for their education. The sum will not be large but the effort will be worth twice the money." Pass on this news to the alumni of Beirut and Lodiana and Oroomiah.

A LETTER from Chieng Mai, April 4, says: "Tumblers, door-knobs and even newspapers are hot to the touch as if they had come from the stove, but our nights are comfortable."

THE "Age of Consent Bill," which after powerful constraint from before in India and pressure from behind in England, became law in March last, impressed us from the first with its timidity. That quality is still more conspicuous in the light of the movement of the Maharajah of Jey-pore to legalize marriage of boys in his own State at 18 years, and of girls at 14 years, while the "Bill" puts the age of girls at 12 years only.

THE magazine of the "Society (English) for Promoting Female Education in the East" announces that the first Hindu lady to complete her medical studies in Great Britain has just been graduated with honors, at Edinburgh. [It will be remembered that Mrs. Joshee passed through the same ordeal in this country several years ago.] It is interesting to know of this lady that not only was she, herself, trained in the Christian schools of Madras, but her mother was a *protégé* of the Society and now has charge of a school of seventy girls, and her father is a Christian minister; so that her case is quite similar to that of Cornelia Sorabji, and both illustrate what the Madras newspapers have often admitted—the wonderful stimulus of Christianity upon the Hindu girl's mind.

"GIVING presents is a disease in Japan" writes Miss Leete, adding that she and other teachers try to prevent their pupils from making presents to themselves.

A NEW STATION OF THE CANTON MISSION.

THE opening of a new station as a permanent residence for foreigners is a matter requiring time, tact, and patience. For years our missionaries in this field have been looking with great interest toward the Lien Chow district. A number of them have made trips into that region, and two families (those of Mr. White and Rev. Jos. C. Thomson, M.D.) lived near Lien Chow City in boats for about six months. Rev. B. C. Henry, who has cautiously and persistently worked the field for some years, has made many trips, preaching, opening chapels and schools, baptizing converts and organizing churches, remaining in the district for weeks at a time and going a number of times each year. At last the way seems open to establish a home, not in the prefectural city of Lien Chow itself, but in Sam Kong, about ten miles distant, where we have the largest number of church members. From this place as a center, the other stations of the district can be easily reached.

The district is among the mountains and is cooler and more healthful than the marshy delta in which the great city of Canton is situated. The scenery is beautiful, some places along the Lien Chow River reminding one of the Palisades on the Hudson, while in other parts the rock formations are very singular and give evidence of some great convulsion of nature in the distant past: and the many water-falls pouring down their tribute into the river from the rocky slopes on either hand; the rapids in the river; the narrow gorges and windings of the stream; present a constant succession of beauties not often combined in one region.

After careful negotiation, a Chinese house has been secured next door to the chapel at Sam Kong, just outside the city walls. Here the greater part of the people reside, the space within the walls being

largely given up to official purposes. Every five days there is a great market which is attended by hundreds of people, when the street before the house and chapel is



GARDEN BACK OF THE MISSION HOUSE AT SAM KONG.

crowded and the air is filled with the hum of voices, the quacking of ducks and squeals of pigs. Hither also come the mountain people, the Ins, as yet scarcely known to foreigners, evidently different from the Chinese in appearance and customs, and tributary to the latter. No real work has yet been done among them.

It was thought best by the mission that only men should go up at first, as even yet there is no knowing how the tide of public opinion and feeling among the Chinese may turn. Accordingly, Dr. Henry went up in October, taking with him a number of workmen and a quantity of material to be used in making necessary alterations in the houses: such as window-glass, sash, foreign locks, iron hinges and grates, none of which have been seen in that region before. In November, Dr. Edw. C. Machle went up, accompanied by Rev. Andrew Beattie, whose field of labor is Yeung Kong, in quite a different part of the Canton Province. He intended to take photographic views of the country and was very



ON THE LIEN CHOW RIVER.

[From one of Mr. Beattie's photographs.]

successful. He came down after some weeks, and since the latter part of January Dr. Machle, who is appointed to this field, has been alone. He missed the Thanksgiving Day, Christmas, and New Year's Day pleasures of home, and could not participate in our celebration of Washington's birthday which we observed here in Canton. Dr. Machle's duties have been numerous and varied. He studies some hours daily, except Sundays and Thursdays; superintends the workmen; has painted the wood-work of the house; attends the nightly meetings of men for Bible study; teaches the people to sing hymns; dispenses medicine; visits very sick patients; and on Thursdays goes to Lien Chow City, dispenses medicine at the chapel there and returns the same day, usually walking the twenty miles.

The walls of the mission house are of adobe, or sun-dried brick, on three sides. The front wall is of the burned brick of this country, which is a pretty gray color. A second story has been added. It was not best to have either it or the chimneys very high, as the Chinese think that may interfere with the "good luck" of the neighborhood. As the weather is much cooler there than in Canton and soft coal

is cheap we have the luxury of grates. It is very nice to think of, because even here there are days and weeks when it is both cold and damp and yet houses are but poorly provided for such seasons. The upper floor is the residence and is arranged for two families. Mr. and Mrs. Lingle hope to be with us there next fall.

So far the people are friendly. They immediately called the house "The Hospital," which is just what we like, because they will be less likely to injure it than if it were a chapel only. Dr. Machle held Thanksgiving service on Chinese New Year's Day, and afterward a number of women came to wish him happiness and God's blessing and gave him a basket of cakes. He sent us some specimens. As they are fried in rancid peanut oil, they are not just all that could be wished. I can eat many articles of Chinese food which are not prepared with this oil. I don't know why it is so different from peanuts, but it tastes as very rancid lard oil smells.

Dr. Machle thinks there is a great deal of work possible among the women, by a woman, and I should be so glad to be among them, as my experience not many weeks ago in a village not far from Can-

ton encourages me to hope for something like it in Sam Kong. Pray that I may go, if God thinks it best I should.

It has heretofore been considered difficult and dangerous, if not quite impossible, to go among the In people, but Dr. Machle has received a letter from the head man of an In village in which twelve influential men invite him to visit them. They offer to escort him in safety to the

place and accompany him back to Sam Kong. Dr. M.'s answer was: "I shall be glad to go when the weather is favorable." We are very anxious to hear the result of this. Pray that we may have the influence of the Holy Spirit going before us and with us, and that we may live the Gospel, so that even if our words be faltering, our lives may distinctly proclaim the love of Christ.

Louise Johnston.

ITEMS RELATING TO THE TOPIC OF THE MONTH.

PERSECUTION OF THE JEWS IN RUSSIA.—For months past Christians of other countries have grieved to hear of the inhuman treatment accorded to the Jews in Russia. So far from relaxing, the press constantly reports the anti-Jewish sentiment as growing and the sufferings of the poor people as more and more heart-rending. Their former privilege to live without restriction in any town in the empire has been taken away. A recent measure calls upon all army doctors of the Hebrew race to choose between entering the State Church (the Greek) and vacating their posts. Jews are fleeing the country by thousands, but, however rich they are, they often go penniless, for nobody will purchase their real estate because the local governors and priests have a lien upon it. These classes are fattening on the poor victims. At the same time that they are expelled from Russia, the law forbids their leaving without a passport and this cannot be had without submitting to extortion. It is said that 8,000 Jews have been already driven out of Moscow. "At Kieff" says *The Independent*, "an order has been issued by Count Ignatieff for the immediate expulsion of all skilled Jewish artisans who receive too few orders, or who cannot perform to the satisfaction of judges who are often their rivals in business. In St. Petersburg a series of domiciliary visits is to be made soon and all Jews discovered will be sent to prison or to the Pale, that portion of the city distinctively set apart for them, and beyond the bounds of which they are absolutely forbidden to go. It is also stated that an ordinance has been drawn up compelling Jews to open their shops and work at their trades on their own Sabbath and to observe Sunday."

Where shall these exiles go? Their wealthy brethren in Berlin are undertaking to assist them and speed them on their way with gifts of food, clothing, money and

the medical attendance which many of them sadly need. They are taking passage for New York by every steamer. Many are going to Brazil; but the Holy Land would be the refuge of the greatest number were it not that the Porte has forbidden them entrance into Jerusalem. Moved by present circumstances, Baron Hirsch and other friends of Israel favor their emigration in force to the Argentine Republic.

A memorial was presented to the President by Hon. W. E. Blackstone of Illinois, begging the influence of the United States to call an international conference to consider the claims of the Jews to Palestine and to alleviate their present sufferings. It will be remembered that a memorial was sent to the Czar from the citizens of London, last December, imploring him to repeal the oppressive measures against his Jewish subjects.

A NATIONAL CHRISTIAN CHURCH FOR ISRAEL.—This is the plan of Rabinowitz, who still leads the Jewish Christian movement in South Russia and preaches in Hebrew to a crowded house at Kishneff (Kischinew). Friends in England and Scotland helped him to erect his church, which is consecrated "To the name of Jesus, the Messiah who is to rule over the house of Jacob forever."

THE DISTRIBUTION OF JEWS is as follows: In Europe, 6,301,000, of whom 3,236,000 belong in Russia; in Asia, 294,000; in Africa, 507,500; In America, 285,000, of whom 230,000 are in the United States.

PERSECUTION OF PROTESTANTS IN RUSSIA.—Hostility of the government is not confined to the Jews, but extends to the Baltic Provinces where the Evangelical Lutheran has been the State Church ever since the Reformation, but for five years past has been made the object of systematic tyranny, some pastors even being sent to Siberia for receiving former

members back to church fellowship, after they had joined the Greek Church.

Thirty years ago there was hardly a Protestant in South Russia; now the "infection" has spread to 150 villages. A Baptist pastor and a farmer living in one of these were banished for mentioning their persecutions in writing to friends in America. The Stundists have also been special sufferers.

PRISONS IN FINLAND.—A writer in the London *Christian* says there is a proverb in Finland that "Prisoners have only two friends, God in heaven and the Baroness on earth." The proverb refers to the Baroness Wredè who has spent more than seven years in Christian work in the prisons. In the chief of these, at Abo, about 300 convicts are serving life sentences. From the fact that a thief gets 28 days' sentence for the first and second offences, but on the third offence is sent up "for life," it would appear that the Baroness might well use her influence to reform the laws as well as the criminals.

IN FRANCE.—The cause of evangelical religion has suffered a great loss in the death of M. de Pressensé. He was the only Protestant ever made a member of the French Academy. The Chairman of the Committee of Protestant Ladies, Mademoiselle Dumas, died also in April last, being ninety-eight years old. She received the Cross of Legion of Honor from Government for her works of charity. She was a Lutheran.

French Protestants number 650,000. The treasuries are low in most of their missionary societies, including that one which furnishes teachers for the Gaboon Mission.

Half the criminals in Paris are between fifteen and twenty years old; 12,000 such cases were recorded last year. In pleasant contrast to this fact comes news of the recent purchase of land in the business centre of the city on which the Young Men's Christian Association are about to erect a commodious building. A large subscription for this purpose came from a well-known New York family.

IN SPAIN.—The spiritual ignorance is illustrated by the offer of a Spanish mother to reward her child for the correct repetition of the twenty-third Psalm by taking her to a bull-fight on Sunday afternoon. The Rev. Wm. Gulick gives the following summary in the *Missionary Review*. Foreign missionaries (of 15 societies) in Spain, 50; of whom 28 are women.

Spanish pastors	37
Evangelists	39
Attendants on public (Protestant) worship	9,220
Communicants	3,516
Day schools	119
Pupils	4,880
Sunday-school scholars	3,500

IN ITALY.—The Waldensian Church is located in the Cottian Alps, Luzerne and sub-valleys in the north of Italy and dates back to the Middle Ages. Their mother tongue is French and they are liberal Calvinists in doctrine. They have 13,000 members in fifteen parishes with about twenty pastors.

The Evangelical (Free) Church of Italy is Italian speaking, only twenty years old, and sprang out of the Roman Catholic Church under the leadership of Gavazzi and others. Their creed is very simple, and they number about 100 churches and stations with as many pastors, teachers, and colporteurs, devoted men, who, as Dr. Howard Crosby said, "live on salaries that would not support a poodle dog." The membership is 2,350, and their contributions for Christian work in Italy averaged about \$2.00 per member in 1890.

The Ninth International Conference of the Evangelical Alliance met in April, in the city of Florence, "only a few steps from Sayonarola's wood-pile," as the President said in his opening address. The sessions were held in a theatre seating 1,200, and were opened with the singing of Luther's Hymn in four languages. There were 450 delegates from 20 countries. Services, which were always crowded in the evening, were reported without comment in the press of both Florence and Rome, and the King of Italy exchanged congratulations with the Alliance.

IN GERMANY.—Our Miss Thiede, of India, while taking vacation in her fatherland, writes of a visit to Kaiserswerth, which she calls "a monument of God's grace and glory." "From this mother-house, 600 instructors have gone forth into all the world. There are hospitals and asylums for fallen girls, orphanages, places for those disturbed in mind, and a Paul Gerhardt Institute for ladies who stand alone and want the benefit of Christian communion. Millions of dollars have been spent, thousands of deaconesses are at work (I witnessed the blessing of thirty-three new Sisters). All is the work of fifty years, and began in a small room ten feet

square, with two beds. I have spoken in three large school halls in Nandhausen to hundreds of children. Yesterday I spoke to very poor children. They promised to save their pennies and send them to Vaga to pay a Christian teacher.

In Muhlhausen I have not yet spoken to the children, still one class sent a dollar. A peasant woman, whom I met yesterday and told of the Lord's work, gave me, on her own account, gladly fifty pfennigs. A Jewess gave me some money, but she does not love our Saviour, though I pleaded with her to do so. I will keep her money separate. I think there is more blessing in the money which is given in love to the Saviour."

The Alliance of the Reformed Churches in Germany hold their biennial meeting the last week in August of this year at Barmen. Ten years ago these churches had only two or three small newspapers; there are now eight.

The Gospel in All Lands gives some inter-

esting facts about the American Methodist Mission. Their church in Nuremburg is the same building in which Tetzels sold indulgences. They have eight deaconess' homes in the conference and a rich man in Hamburg has given \$10,000 to found another. They have a hospital and theological school at Frankfort.

IN IRELAND.—One of the speakers on the platform of the May meeting of the Wesleyan Society in London called for fresh efforts to circulate the Douay Bible in Ireland. This he did on the ground that there are practically no Bibles in the Roman Catholic homes and there has been "a marvelous spread of the spirit of independence among their laity during the past twenty years, so that in many districts the humblest peasant is now unwilling to have his views on public affairs formed for him by the priest. While the population of Ireland has decreased by one half since the ravages of famine, that of Belfast (Protestant) has more than trebled."

VILLAGE WORK AROUND PETCHABUREE, SIAM.

[The following account will excite a peculiar and tender interest, having been written just two months before the missionary's death and received at the Mission House since the sad announcement.]

ONE morning lately, I took two of the school girls and went to Bangchan to visit one of Miss Cort's schools. We arrived about 8 o'clock and found the pupils studying very hard, if noise was any indication. Many people dropped in when they heard I was there. I examined the children and talked to the people until noon, and had scarcely time to eat my dinner before they were all back again. We had another session, then I went around to visit some of their homes, all the children going with me. As we passed through the streets, people said "Here comes Mem's procession." Everywhere I was kindly received and found a little company ready to listen. The grandmother of one of the girls had many questions to ask about Heaven and Jesus. "Oh, I can't remember," she said. Then I tried to impress two or three truths upon her mind and asked her to think about them until I should come again. Their minds are very dark, and they can remember only a little. I always like to speak of heaven first and contrast it with their life here; that seems to arrest their attention better than anything else.

At one place as the children made room for their mother upon the mat which they had spread upon the floor, they said: "Sit

down, now, Mem is going to teach." So it is true as ever, "a little child shall lead them." With such an introduction it was easy to begin. They always helped me sing, too, with much enthusiasm.

The ride home in the cool of the evening was delightful. At the edge of the town I met a company of friends who had come out for me. It was growing late, and they were uneasy for fear something had happened and so started to find me. I appreciated the thoughtful kindness very much. One thought I had been thrown from the horse, and another was sure ruffians had attacked me. When they received me safe and sound it was a very merry company that turned their footsteps and followed me home.

Another day I went to the village of Peleung, the home of five of our little girls. They all went along, and such a welcome as we received. Besides the school girls, four teachers accompanied me. We had more invitations to dinner than we could possibly accept. The first place where we stopped was the home of two sisters whose father keeps a rice mill, and he helped put away my horse. I have to take off bridle and saddle myself and adjust them again, but he could tie the rope to the pony's leg and lead him to eat grass.

After resting awhile we started out to make calls, first at the home of a girl who used to be in school and has done much to induce others to come. They were all glad to see me, especially the old grandfather who is nearly blind and very deaf. I had one of the girls read to him accounts of some of Christ's miracles and we had a long talk. He said he was so old he was really tired of life. His brothers, sisters, and comrades are all dead and he only is left. I asked him where he would go if he should die that night. "Oh, I don't know," he replied, in a tone that plainly indicated that he did not much care. I told him of Jesus and the home He had gone to prepare. He brightened up and seemed quite interested. I have thought of the old man many times since, and would like to go again and talk with him.

At one place they were making sugar and we had the pleasure of helping. It tasted so good, eaten from the kettle with a chip from a palm leaf. At the very last they made some extra nice for me. A crowd gathered into the rice mill when we returned and we had a nice service. Then an old grandmother insisted that I should go around to her house, there were so many there who wanted to hear; so I took one of the girls and followed her. We sang first and quite a number came to listen and stayed while we read and talked. When we bade goodby, we had many invitations to return soon.

One morning Ma U-am, one of my teachers, and I walked to the first Laos village, two miles out of town. School had not yet opened, but soon twenty-four bright boys and girls gathered. After opening exercises I took a class of six girls who could read. Ma U-am took ten little beginners and Ma Lim, their teacher, a class more advanced. We were all in one room only about 16 feet square and we had a busy, noisy time. My girls read on and on until they almost finished their book. Their teacher is a young Laos girl who has been under training for a long time and lives in the village. Miss Cort thought her scarcely ready to take charge

of the school yet, but I had to take her or close the school. She is doing very nicely and understands her own people better than a Siamese woman can.

I have promised to go to a village away up the river this vacation. The mother of one of the girls who lives there is to come for me. It is a place where I have never been. All this touring Miss Cort used to do, and I feel how poorly fitted I am to take her place. She was so apt to teach.

At our last communion, two school-girls and our new matron applied for admission into the Church; but only one was received, Sung Li, who has been on probation for a year. I never saw a girl improve more than she: only the grace of God could work such a change. Ma Yam, the new matron, has been with us several months. She came first as nurse to an orphan baby that we have in our school family. She has been an interested listener from the first and Mr. McClure says he never had one give more satisfactory evidence of conversion. She scarcely understood why she was not received, and after the service followed me up to my room and with tears in her eyes said: "It seems as if I am still outside; I came to the door but could not enter." Then I explained why she was kept back for a little while and she went away better satisfied, but not quite happy. The girls tell me they often hear her praying, and she says she gets up in the morning before daylight that she may have time to pray before she begins her work.

Mr. and Mrs. McClure spent several days at one of the outside churches not long since and report a pleasant time. We need your earnest prayers for ourselves and the work. For myself I feel that it is especially that I may have grace for the little things. I do not find it hard to perform the larger duties, but the over-and-over work of every day that needs so much patience and love, often tries me.

Last week we received a lovely box of dolls from Kalamazoo, Mich. The hearts of many little Siamese boys and girls will be made very glad when they receive them.

Jennie M. Small.

THE MARTYR OF THE LEBANON.

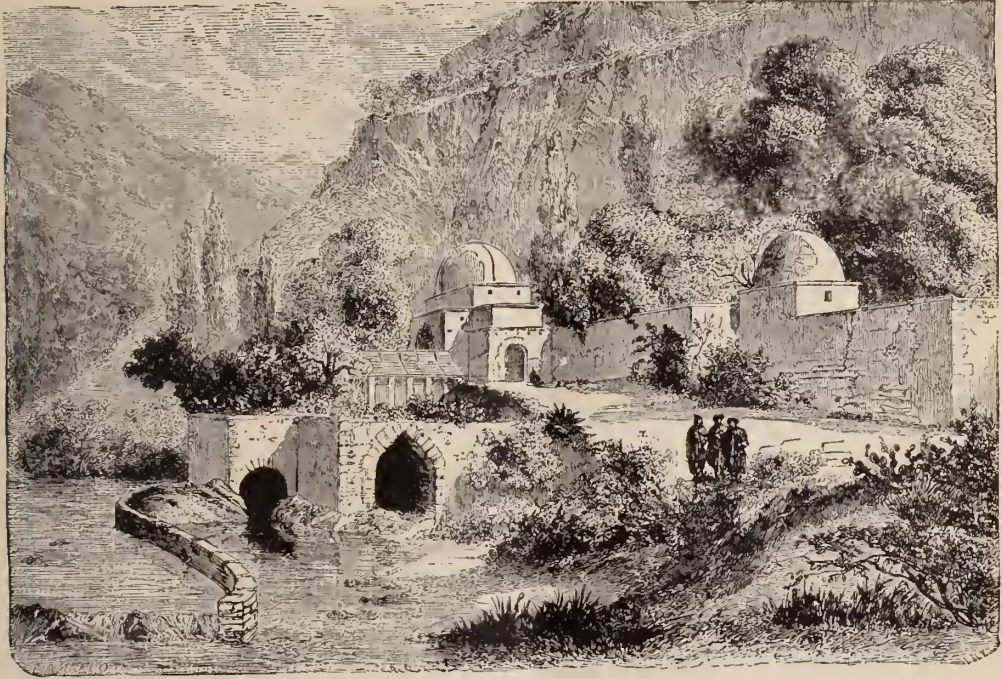
SYRIA presents another of the unmistakable signs of the supernatural power at work in the great field of missions.

Asaad Shidiak was the secretary of the Maronite patriarch. When the lamented and beloved Pliny Fisk, after kissing the

lips of the dying Levi Parsons, in Alexandria, himself returned to Jerusalem to follow his friend within two years, he wrote in his last hours a farewell letter to Dr. Jonas King, and while Messrs. Bird and Goodell sat by his pillow and listened

for his dying words, he passed away, mourned even by weeping Arabs. About this time, over sixty years ago (1825),

est and, seeing himself in error, was candid enough to acknowledge it and surrender himself to his convictions. The



CANOUBIN MONASTERY, WHERE ASAAD WAS MARTYRED.

there was a remarkable state of religious inquiry. There was moving in Syria the same Power that moved there at the first Pentecost in Jerusalem and afterward in Cesarea and Antioch. Men were pricked in their hearts and came to the missionaries to learn the truth, being convinced of the shallowness and emptiness of their own religious systems. At the same time rose the persecuting spirit which for more than a quarter of a century interfered with missionary work in Syria. The Sultan issued his firman to all the pashas of Western Asia prohibiting the circulation of the Word of God, and the Maronite converts had to face death like the martyrs of the first centuries.

Asaad Shidiak, the secretary of the Maronite patriarch and afterward the tutor of Jonas King, was employed to copy Mr. King's farewell letter from Pliny Fisk. And he attempted to answer it. As he reached the last page of his reply, like a flash of lightning the truth struck him. He saw that he was arguing against his own reason and conscience and opposing the higher teaching of the divine Spirit. He was intellectually hon-

heart makes the theology, and his heart gave up the rebellious attitude which had led him to depart from the living God. He dared to say that he saw himself in error and openly forsook it. The patriarch tried persuasion. He wrote him patriarchal epistles and sent him enticing and then mandatory messages; he promised him official promotion, he sought to bribe his conscience to compromise with his convictions; then he threatened him with excommunication and all the terrors of the Church's indignation. But it was all in vain.

He sought to win and to warn him by personal interviews, but ineffectually. Then Asaad Shidiak's marriage contract was annulled, but even against the beguilements of woman's love the convert proved heroically steadfast. Twenty of his relatives conspire against him and by force deliver him into the patriarch's hands, and by the patriarch he is cast into prison. He is confined to a cell, loaded with chains and tortured daily with cruel scourgings. The people are allowed to visit him, to revile and mock him and to spit in his face, as they had done with his

Master before him. His own kindred joined in this cruel persecution and not only would not interpose to secure his release, but opposed it.

Once they led Asaad Shidiak out of his dungeon and placed before him an image of the Virgin, to be kissed by him in token of homage and recantation of error. The alternative was a vessel of burning coals. He chose the burning coals, pressed them to his lips and, with a scorched and blackened mouth, returned to his cell. At length they built up entirely around him a wall, leaving but a small aperture through which he could get breath and through which they could pass him enough food to keep him alive and so prolong the sufferings of the starving man. His body wasted and became a skeleton, but his mind was invincible. His heroic spirit defied them to break the cord of love that bound

him to his Lord. They killed the body, but after that had no more that they could do; and before that body gave up the ghost, Asaad Shidiak, the Maronite martyr, had proved to them that they could not subdue the spirit of one whom the Lord had led into the clear light of His own truth and the fellowship of His dear Son. Syria had once more sealed with martyr's blood the testimony of Jesus!—*Miracles of Missions. No. VIII. By Rev. Arthur T. Pierson, D.D., in Missionary Review of the World.*

The above story, Mr. Jessup informs us, has been fully told in the Arabic tongue and two or three editions of the volume have been sent out from the Mission Press in Beirut, for Asaad' is one of the most widely read stories in all Syria.

AN EVANGELISTIC TRIP TO SAN HO, NEAR PEKING.

[From Family Letters.]

THE JOURNEY.

WE left Peking in quite a cavalcade, February 13. We had three carts, three carters, and nine passengers, namely; Mr. and Mrs. Teng, Mrs. Tsan and little boy (going home after a visit to the city), Dr. Mariam Sinclair, our cook, two Chinese men going back to the country, and I myself. Then the traps we took! Traveling in China is so simple. You don't actually have to pack up your house and carry it along, but that is about the only thing one can leave behind. We take mattresses, pillows, quilts, cooking utensils, food, clothing, candles, ink, everything one can need.

The rate of speed could hardly be called rapid transit. San Ho is only forty miles from Peking, but leaving here at 11 A.M. Friday, we reached there, after infinite discomfort, untold dirt and fatigue, at 4 P.M. Saturday. Dr. Sinclair, Mrs. Tsan and infant had one cart together; Mr. Teng and the cook another; the other men walked and rode by turns.

We stopped at an inn Friday night. Chinese inns! When we arrive at one of them, covered with dust, hungry, cold and more or less cross, we are ushered into such an apartment as you have seen described,* and immediately call for hot water. Some woman shortly arrives with it, and more or less dirty children tagging on behind. These visitors sit on the *kang* or

take their stand in the doorway to watch us make our toilets. We go right ahead, perfectly regardless of them. Afterward, we clear up things and bring crackers, condensed milk, etc., out of our bags for supper. We make coffee, sometimes buy eggs or some kind of vegetable, and by using these to supplement our own food we satisfy our gnawing vitals. The room is all the while extremely frigid, notwithstanding some old dame has lighted a small fire in the brick oven, which is connected by flues with our *kangs*. If the *kang* gets too warm it is like sleeping on the kitchen stove.

After clearing away supper we get quilts ready for the night, still watched by the same inquisitive eyes, more women and children from the neighbors having arrived to see the show. If we have sufficient energy we preach to them awhile, but pretty early we are tired enough to sleep on a pavement, consequently by various delicate hints we try to get our visitors out of the room. Hints to them are about as effective as if spoken to the donkeys outside, so after making very plain what we wish they reluctantly retire.

Prices at an inn are according to how much one buys. When we went down to San Ho, it amounted to perhaps fifteen cents apiece. If we had simply slept there, without buying anything to eat or drink, or having the *kang* heated, it would have been about two cents.

* (See *Woman's Work*, Feb., '91, page 49.)

ACCOMMODATIONS FOR GUESTS.

At San Ho we were received into much the same sort of house as the inn, though it was not an inn, but the establishment of one of our church members, Mr. Tu (pronounced Do). Living right in the house with a Chinese family was a new experience, and though rather harrowing in some respects, I was glad to get so near the people. We did not eat with the family. Dr. Sinclair, Mrs. Teng, and I took our meals together in our bedroom. We three slept on the same *kang*, in a diminutive apartment in a court back of the main building. You know Chinese ideas of housekeeping are not quite the same as ours, and it required some nerve not to mind stumbling over pigs and chickens as we passed through their rooms. Indeed, our own were by no means free from these visitors. They had one old pig and three small ones that were the bane of my existence, the most disgusting objects I ever saw. They were always squealing for something to eat, and one day Dr. Sinclair found one locked up in our bedroom! I asked her if it was sleeping on the pillows.

Then the vermin, of which these people are no more ashamed than we of mosquitoes, were a source of much anguish to us. The country people, who seem quite clean and nice, are in this respect much worse than city people. We could not get away from them, did not dare to for fear of hurting their feelings, so allowed them to sit close to us and made up our minds to the inevitable. I thought I should be obliged to get over a few whims if I do country work.

STEADY WORK.

Sunday, the day after we arrived, we felt rather tired and did not do much but go to church service. Monday morning we spent in visiting sick people, and Mrs. Teng talked her throat almost to pieces. At one place we had quite a crowd, and they listened well. The women are painfully dull, but the men sometimes ask quite intelligent questions. Monday afternoon a number of women came to join our proposed class, and we began teaching them the catechism with a vengeance. Though some were irregular, staying only two or three days, we kept up an average of ten or twelve. Eleven were received on probation at the end of two weeks. You know we have a plan here something like the Methodist scheme of probation.

If these women keep up properly they will be baptized later on.

Dr. Sinclair, Mrs. Teng, and I divided them into three classes, and we would spend almost the entire day sitting on the *kang* surrounded by our respective classes, trying to teach them the fundamental truths of Christianity. Not one could read a word, and the fact that their minds were utterly untrained, never having had to think about anything, made teaching all these new ideas and expressions decidedly difficult. We had such a short time that we thought it unwise to attempt the characters in the catechism, so did not require them to learn it word for word, but we did get them so they could give the substance of every answer in the book, just by telling them and explaining the meaning over and over until their poor memories finally grasped it.

They sometimes made brilliant answers. Dr. Sinclair asked one woman "What must we do to obtain eternal salvation?" She glibly replied, "Create the heavens and the earth, rule and govern all creatures." One of them confided to me that Adam and Eve were the parents of Jesus. You can judge they were not Wellesley graduates, but they made up in earnestness and industry what they lacked in cleverness. They studied the entire day until late at night, and their anxiety to understand and their constant praying for help were really touching. Prayer was new to them. In the sect to which most of them formerly belonged they had some religious exercises, but it took some time to convince them that they could pray in any place, at any time, or about anything. When they did get good hold of that idea they put it into use. Often we would see them kneeling in the corner, or, with head down on the table, praying for help to remember what we had just been teaching.

After two weeks, Mr. Whiting examined these women. I have no doubt they had prayed a good part of the night before, for they answered very well. They did not say any of those remarkable things I have quoted.

INCIDENTS.

One day I was explaining the Lord's Supper to my class. One woman broke in with: "And that's the way He loved us! and we won't repent and love Him! Humph, I never heard anything like that before. My heart truly has grown big

this morning." I feel pretty sure that woman was really converted.

Another woman said she "had not come to study; her heart was too full of sorrow to remember words out of a book, but if I would let her sit there and listen she would be very grateful." Her oldest son had recently died and she could not be reconciled. Her husband, who had studied with Mr. Whiting, advised her to spend a day or two with us and perhaps she would feel better. I just let her sit there and listen and next day sent the helper to talk to her and show her where to find comfort. After two days she had to go home, but back she came again, bringing her sister-in-law, both having walked over three miles on their little feet!

The second Sunday two women from neighboring villages came to church and invited us to go to their houses the next day. Dr. Sinclair and Mrs. Teng accordingly started off, mounted on donkeys which the people had sent, and spent a night. At each of these houses they accomplished a real feat, namely, persuading the people to destroy their idols. They had any quantity of them and burned up every one except those they gave the Doctor and Mrs. Teng. One husband said: "Ever since I studied with Mr. Whiting I have been urging my wife to take down these idols, but neither she nor my son would listen to me; but her going up to your place for one day and your little visit here have accomplished what I could not."

The other woman told an amusing story of her husband. He studied with Mr. Whiting only one day, being unexpectedly called away on business, but when he came home he said they must not eat their meals like heathen any more but must "say grace." The family thought this very unnecessary, but he insisted on their not eating anything until he had asked a blessing. Not being very proficient in that line, he was at a loss for appropriate words but after a while managed to get out a few. They waited and waited, and his wife witheringly remarked that "If he had nothing more to say they'd better begin as things were getting cold." But no, he would not allow them; they must sit there until he could think of something; so, after a long time, he managed to say what he considered sufficient, and they were allowed to eat in peace.

Mr. Tu, who united with the Church last July, had a shrine to Buddha with

incense vases before it on a table in his middle room. The very day we reached there, Mrs. Teng attacked him about it and he put her off with various excuses: "He had not worshiped it for several years," "letting it stand there was no harm," "if he took it away it would make trouble with his relatives and perhaps with the local authorities." Mrs. Teng paid no attention to these flimsy excuses, but kept arguing about the bad example until at last the old gentleman was truly ashamed of himself. One morning he arose before every one and said that he had "made up his mind to burn up that shrine. Though he did not worship it, it was inconsistent with his Christian profession, and we could all go and see him tear it down."

Dr. Sinclair rose and said: "Your little grandson is very ill; if he should die will not the neighbors say it was because you tore down the shrine?" Mr. Tu replied that it made no difference what people said. If the child died it was not because of the idols. So we followed him and watched him tear the whole thing to pieces and burn it. You can imagine we were well pleased. The credit of that performance is entirely Mrs. Teng's who bearded the lion in his den.

"THE DANGER RAN INTO US."

I have saved one item for the ending of this tome, which I trust you will take calmly. The very day we arrived, one of the babies broke out with a rash exactly like measles, and, as the child was fretful and the mother very tired, Dr. Sinclair and I carried the infant around a good deal trying to get it quiet. After a day or two the rash changed and the wily Doctor suspected it might not be measles after all, but that pleasing ailment, smallpox! Gradually the disease did assume all the forms of smallpox, and confluent at that. Of course, we did not touch the child afterwards, but we had to pass the door (only a curtain) going back and forth, so it was much like passing through the room. At home one can protect one's self from these contagious diseases, but not here. We are exposed all the time and most of us grow quite indifferent. We think if we can't take care of ourselves, anyway, we might as well not worry. This fact made me unconscious of personal danger. It never occurred to me that we might go home, until Saturday night when Dr. Sinclair said she was afraid the Mission would blame her for not saying we must go—entirely

on my account, as she was not in the least afraid.

I told her I should not seek out a small-pox place to do religious teaching in; but here, already established with a class of earnest women whom we might never get hold of again, I should feel like a coward to hurry home before anything had been accomplished. It was not running into danger; the danger ran into us. However, I did not dare decide the question, and did earnestly pray that night for guidance. Next day, before we had time for any discussion, Doctor had promised to go to another village and spend Monday night; other women had come to the class and the decision seemed taken out of my hands, so we said nothing more about going home. Tuesday morning the baby died.

When the Doctor and Mrs. Teng returned, Doctor did not seem very well, but said it was nothing but a cold. She did not get any better * * * * and Sunday when I took her temperature it was 103! Imagine how we felt. I consulted Dr. Atterbury and Mr. Whiting, and they advised starting at once. I flew around, packed up everything, and we were off in a little over an hour. The Doctor was in perfect

agony. Dr. Atterbury sat on the shaft of her cart, and the luggage and I were stowed away in the other.

We stopped at an inn over night. The Doctor's fever was 104. We started at 7.15 next morning and had a fearfully hard ride home. The Tungchow stone road was the most excruciating misery to her. The fearful day finally came to an end. We reached home about three and the poor girl just dragged herself into one of the rooms in the hospital. She decided on the way up that she would not go into the house and infect anything there, but stay in the hospital and have Mrs. Tsien take care of her. It was a sensible decision. She has been in bed eight days, had varioloid mildly, and is improving every day.

Every article I had in San Ho has been twice disinfected with sulphur fumes and put out into the sunlight all day, so I think the germs must be destroyed. I have left the Doctor severely alone, only stepping inside her room for a second. You need not be afraid of this letter. It has not been near San Ho nor the Doctor. * * * *

Grace Newton.

TWO HEROINES OF OUR TIME—ANGLO-SAXON AND MONGOLIAN.

I.

AMONG the pioneer missionaries to the South Seas were the Rev. R. B. Lyth and his wife, sent out by the English Wesleyan Society. After three brief years on Tonga, they were removed in 1839 to Somosomo, in Fiji, a place that, even on other cannibal islands, had a reputation for dreadful cannibalism. Mr. Lyth had a small hospital here and, next to thoroughly mastering the Fijian language, Mrs. Lyth's special labors were nursing the sick and training others to save life. It is said that many island women became skillful nurses.

The tribes around them were always at war; the cannibal ovens were near them; it was a common thing to close the blinds of the mission house to shut out scenes too revolting to be described. Mrs. Lyth once received her husband, hatless and coatless, as he had fled, leaving his garment in the very hand of the enraged king who threatened to club him to death. One memorable night every member of the mission knelt all through the long hours within the folds of the same mosquito net, resolved that their

murderers should find them together and at prayer. But, though "in deaths oft," it is written that Mrs. Lyth was never heard to complain of hardships.

Commodore Wilkes, of the United States Exploring Expedition, visited Somosomo in 1840, and wrote of Mrs. Lyth and of her comrade, Mrs. Hunt:

"There are few situations in which so much physical and moral courage is required as those in which these devoted and pious women are placed; and nothing but a deep sense of duty and a strong determination to perform it could induce civilized persons to subject themselves to the sight of such horrid scenes as they are called upon almost daily to witness. I know no situation so trying as this for ladies to live in, particularly when pleasing and well informed, as we found at Somosomo."*

After five years spent at this station, the Lyths were transferred to Lakemba, among Christians, and here, while her husband was training local teachers and preachers, Mrs. Lyth gathered their wives about her to teach them sewing, knitting and Bible lessons, which they re-taught in all their villages.

Eight years of this effective training work and the Lyths moved on to Viwa

* *Fiji and the Fijians*, p. 242.



MRS. LYTH.

and now turned their powers to literary labors. Her ready pen and accurate knowledge of Fijian prepared Mrs. Lyth to be a valuable assistant to her husband, who, with others, was translating and printing the Bible. Here at Viwa occurred that heroic episode which is told wherever the story of Fiji Missions is narrated.* Mrs. Lyth refers, in her journal, to the anxiety and strain upon her strength at this time as a "heavier cross than usual."

One day, when their husbands were gone to a distant island, Mrs. Calvert and Mrs. Lyth heard piercing shrieks and the death-drum beating, and were told that fourteen women, prisoners of war, were being killed for a cannibal festival on Mbau. No time to weigh risks. Call the boat, whisper a prayer, hasten through the crowds—faster, faster, even though unbidden—into the presence of cruel old Tanoa. With a whale's tooth in each hand for an offering, they plead for the lives of the poor victims. The king, awed by their daring, gave answer: "Those who are dead are dead, but those who are still alive shall live." They had come in time to rescue five of the women for whom they hazarded their lives. Captain Erskine, of the Royal Navy, says, after seeing these missionaries at Viwa:

"If anything could have increased our admiration

* See "The Fiji Islands," *Woman's Work*, May, 1890.

of their heroism it was the unaffected manner in which, when pressed by us to relate the circumstances of their awful visit, they spoke of it as the simple performance of an ordinary duty."

Another chapter of history opened for the Lyths at Auckland, where for a time they took charge of a school for missionary children, and subsequently they went to Gibraltar and to York. In these latter stations the dear and now elderly lady added to all her former labors friendly services in behalf of the soldiers. She died a widow, at York, in September, 1890, in her eightieth year, one heroine of our time.

II.

In the spring of 1890, the first Christian Chinese lady ever known to have visited England appeared in London with one of the missionaries of the Church of England Zenana Society. This was Mrs. Ahok, wife of a Christian merchant and mandarin of Foochow. She was a little-footed woman who, before this long journey, had never gone more than three miles from home. At Hong Kong she was told: "There are a thousand miseries before you." "If there are a thousand more, I will go," was her reply.

Thirteen years before she was a heathen, as she says, "quite under the power of the idols"; but her husband having asked a missionary lady to teach her English, she was, of course, taught the Bible,



MRS. AHOK.

and, in the words of Mrs. Stewart, of Foochow: "God brought light into her heart and gave her a longing to bring the knowledge of God to the women in Foochow." With this object she has gone herself and introduced missionaries into homes of rich mandarins where otherwise it would be impossible to enter.

This formidable journey to England, "enough to make one cry," was undertaken with her husband's full consent, for the purpose of pleading for her countrywomen. "I cannot think why the people do not go to China," she said; "it must be because they do not know how these Chinese women are dying."

The following extracts from her own statement are taken from the translation in *India's Women* :

"TO MY SISTERS IN ENGLAND."

"I have come from China—from Foochow—and come to England for what business and what purpose? The road here was *very* difficult, sitting in a boat for so long! Very tiresome it was to be on the rough sea, with wind and waves for the first time!

"My servant and I have come here. We are strangers. We raise our eyes and look on people's faces, but we can see no one we know—no relative, no one like ourselves—all truly strange! I left my little boy, my husband, my mother—all this, for what purpose do you think? *It is only entirely for the sake of Christ's Gospel I have come.*

"It is not for the sake of seeing a new place and new people, or any beautiful thing; we have in China quite close to us new places—beautiful places. I have never seen *them* yet, so why should I come so far to see other places? . . .

"Then for what reason have I come? It is only to obey God's Holy Spirit. Not to amuse *myself*, but to ask and invite *you* to come to China to tell the doctrine of Christ. How could you know the needs of China without hearing them? Now you can know, for I say the harvest in China is *very* great, but the laborers are *so* few.

"Now, my great desire is that the Gospel of Christ may be known on earth as it is in heaven. It is not yet known in China, and because the great houses have not yet heard the Gospel, all their money is spent on the idols, sacrifices, and burning incense."

* * * * *

"The ladies all have tiny feet; they cannot walk; besides, the customs are so strict and so hurtful, they are not allowed to see guests. So missionaries are *still outside* their doors; they cannot enter the women's part of the houses, therefore they have never heard the happy sound of the Gospel of Christ and are truly pitiable.

"Now, I ask you, raise up hot hearts in yourselves and quickly help us.

"*1st*, Will you come back to China with me?

"*2d*, If *you* cannot, will you cause others to come by sending them and doing what you can to help them to come?"

Diong Ahok.

During the four months she was in Great Britain, Mrs. Ahok traveled from place to place, addressing about one hundred meetings through an interpreter. In June she left England to return to China, accompanied by one new missionary. At Vancouver they were obliged to wait for a steamer and when Mrs. Ahok reached her native city in September, it was to meet the distressing intelligence of her husband's death a few days previous. "She sat like a statue for some time, then utterly broke down. She keeps saying: 'If I could only see him once more and tell him all I have done in England!'" But she was not allowed to grieve undisturbed. Her heathen relatives subjected her to many trials, even performed idolatrous rites in her own house in connection with her husband's death; things which he never would have permitted, but she was powerless to prevent.

It is with sympathy that we have watched for later mention of Mrs. Ahok, and have with thankfulness read this testimony from the missionaries:

"I called on her last week. She looks very different from formerly, but seems to be recovering from the shock. She has *not* been shaken in her faith. She speaks as if she saw God's will in all things now."

"Mrs. Ahok spoke at the Bible women's meeting. She is brighter and was able to say that the peace of God was still hers."

The recent death of her mother gave fresh occasion for the heathen to taunt her of "judgments from the gods," but she holds on her way in heroic faith, saying: "Blessed be the name of the Lord."

This cultivated and gentle-spoken lady of an old civilization, this brave witnesser for God, could not, if she had wished, land in New York and cross the Continent to San Francisco [as we Americans must blush to own] without violating the law of our country.

THE largest store building in Alaska, a steam saw mill, a cannery, two boarding-schools, and a day-school, are features of the prosperous New Metlakatla, or Port Chester, whither about 1,000 Tsimpshean Indians emigrated from British Columbia under Mr. William Duncan. The Indian Rights Assoc. Rept. (p. 58) says of this community: "It is safe to say the Tsimpshean are civilized. They are loyal to our government, understand the meaning of the word citizen, and are anxious to become such. They are good Christians, surpassing in fervor of religion our own people."



LETTERS FROM THE FRONT.

CHINA.

COUNTRY WORK AROUND CHINANFOO.

MRS. MARY LANE ("Mother Lane") wrote from CHINANFOO April 1, 1891:

Mrs. Neal invited me to accompany her to a country station thirty-eight miles south-west of Chinanfoo, in Mr. Reid's field of labor, where she was going to teach a class of women. I had long desired such an experience and gladly accepted the invitation. The missionaries have adopted our Saviour's plan of sending out the disciples into every city and village two by two.

We left Chinanfoo in the early dawn of March 16, traveling in a wheelbarrow with a — over the top, and curtain down in front, so that the men of the city might not know there were foreign women within and revile us. Two men to push and pull were our team; our outfit, a small stove, two boxes of food, and bedding packed about us to save our bones. One servant accompanied us. We looked not unlike a prairie scow in the Far West. We went bumpy bump over the cobblestone-paved street, stirring our blood from center to circumference. We passed through the city gate, the wall being about 26 feet thick and 35 feet high, on through the gate of the suburbs wall, built of stone but not so high or massive, and out into the open country. Now we must add to our force. Men are cheaper than donkeys in China, so we hire a third man to pull at the rope. Our way lay over rough, stony hills. We got out and walked up. How we did enjoy the fresh air, the fine view and the liberty, after being caged for six weeks in a small paved court, with only a speck of blue sky and the light of heaven above to remind us of the Creator's works. I have learned to sympathize as never before with missionary wives in heathen cities.

We met long trains of wheelbarrows heavily loaded. Well! here is a new craft—a wheelbarrow with sails spread sailing over hill and dale with only one man for a crew, utilizing the March winds. John Chinaman is not so slow after all. *At noon we stop at an inn and greatly enjoy our lunch. A few women and children straggle in to see how the foreigners eat. One woman asked if we were going to visit friends. "No," replied Mrs. Neal, "we are

going to preach the doctrine." "What doctrine? Won't you preach it to us?" Thus invited, she was not slow to improve the golden opportunity to speak of the good tidings of salvation.

We now exchanged our third man for a donkey and proceeded on our way. Our road skirted near the mountains, but Chinese mountains are naked and bald, not at all attractive like our own sublime Rockies or Alleghanies, clothed with verdure.

Our men were half naked. One was old and not strong. We heard him tell the other that he had to pawn his clothing last winter, and could not redeem it. The poverty of these people is something terrible, and their patient endurance of privations is a constant lesson to us. "Heavenly Father, won't you stop the wind from blowing," the old man prayed aloud. "It has blown a half day now. Is not that enough?" But the wind continued to blow a strong gale against us, making it hard labor for the men and slow traveling. Our long day's journey extended far into the night, the bright moonlight giving to the quiet villages and narrow, deserted streets a weird, grotesque appearance as we passed along.

When we arrived, a delegation of women came out to welcome and escort us into the house. A dim lamp served only to make the darkness visible. The women gathered about us. We were unspeakably tired, but had to endure their curiosity for a while. Then Li Tai Tai, the Bible woman, sent them away and showed us to her own room, which she gave up to us. It was very small, with earth floor and mud walls and roof smoked very black, festooned with cobwebs covered with the dust of ages; a single small window with slats across and white paper pasted over them; one door opening into a large room used by the Christians for services every night and on Sundays. The furniture was a narrow Chinese bed, a table, a large *gang* (equal in size to half a hogshead) containing salt pickles, a very large box, several jars, a high, narrow bench. Scarcely standing room was left. We pieced out the width of our bed with the bench and spreading our bedding upon it lay down to rest our weary bodies and were lulled to sleep by the singing and prayers of the Christians at their evening devotions. Next morning we arose refreshed.

There is a cluster of eight villages here, having a population of 2000, and a fine stone quarry, so the houses are built of dressed stone, looking much more substantial than the mud villages. Beautiful groves of trees are interspersed among the villages. The Bible woman has been laboring here for some time. She is a host in herself; has taught the men to read the Testament and the women the Lord's Prayer, the Ten Commandments, and has gathered together some thirty learners. A medical helper attends to their bodily ailments, and a theological student is helping with the good work.

Mrs. Neal soon had a class of women, old and young. They bring their children with them. Those who are old enough to learn are taught, while the babies are turned out to play. They study eight hours a day, coming every day. A few remain here, get up long before daylight and study by the dim light of the lamp which holds a rush standing in grease. They all study aloud. Mrs. Neal passes among them helping and encouraging. At the close of the day she gathers them together, hears their lessons, explains them, closing with singing and prayer. The books they use are a catechism, which, in the form of questions and answers, tells the story of creation, the flood, the fall of man, the birth of Jesus, His life, teachings and death, resurrection, ascension, and salvation through faith in Him; very simple and clear. A few can read the Testament. Some are very dull. It would melt the hardest heart to see them groping after the light, but they are coming into it. Their simple faith is wonderful. When they cannot learn their lessons, some one will throw down her book, go out, and, kneeling down, silently pray for help, then return and at it again. They have been kept in ignorance so long; told that they had no sense, no soul; that their heads were wood and their hearts starch, that waking up their minds is a slow process; but it pays. I never covet any gift so much as the ability to teach these women. Said a friend, writing of my Chinese teacher, a bright, intelligent Christian woman, "I would gladly give five years of my life if I could talk to the women as she can."

Mr. Reid rents this building and pays these helpers from his own private funds. Last year the Board cut down the allowance for schools 20 per cent. All the missionaries are supporting schools from their own private salary. Some are supporting medical students and several giving \$200 of their salary; all give a tenth.

Looking into the room yesterday, I saw one of the women standing all alone over her bowl of porridge, asking a silent blessing. In the evening as we sat outside, we heard one of them groaning and asked if she was sick. "Yes," answered the woman addressed, "and I must go and pray for her"; and up she got and went in and prayed for the sick woman. Many of them are enduring persecution. One little

woman, who studies night and day, is beaten by her husband who is a thief and a gambler, and he took her away once but she still comes. Another is starved and abused for coming by her heathen mother-in-law. So the Bible woman keeps her here and feeds her. One very poor widow with seven children comes and brings the three youngest. Another young mother had no clothes to wear. Li Tai Tai loaned her one of her own garments and feeds her starving baby with her own food, so that she may come and learn. Li Tai Tai has a salary of \$2.50 per month.

Mr. Reid came and preached Saturday night and Sabbath morning and administered communion. It was Easter Sabbath, and as he told them of the resurrection of Jesus they seemed to drink it in. It was a strange, solemn sight: the group of dusky men and women, the latter sitting cross-legged on the *kang*, the men on narrow benches. The flickering light of the tallow candle lit up the glowing face of the man of God and the earnest countenances of the Chinese. Only seven professed Christians were present and partook of the emblems, a single slice of bread broken, a tiny cup of wine; but the Spirit of God was surely present as we kneeled upon the dirt floor in supplication for these so lately come to the light. Mr. Reid and his helpers went to visit some who are interested in a village five *li* from here. There is also great interest at another station 60 *li* (20 miles) from Chinanfoo.

PRECIOUS RESULTS OF FAMINE RELIEF.

MISS EMMA F. BOUGHTON wrote from WEI HIEN March 6, 1891: "This has been a very happy first year in China. The time has been mostly spent in study of the language." After referring to different evangelistic tours made during the year, she says of one, made with Mrs. Mateer in the famine relief region:

The class in Boashing was most interesting. Friday morning the women commenced coming. Some of them arrived before breakfast and as soon as arrived they were examined, and set at work. Eight came more than twenty miles. Of forty women enrolled, eight were from two of the older stations. The interest of the others, with but two exceptions, can be traced back directly to the influence of the famine relief work. Not many of these were themselves helped at that time, but they saw what was done for their neighbors and wanted to learn the doctrine that made these foreigners so kind to their friends.

LEARNING AGAINST ODDS.

At the time of the famine work some catechisms and Gospels were given to the people and these women in their great desire to know of this religion had commenced studying. They all have to work hard; their food is plain—often insufficient; their

houses are incomparably worse than an ordinary barn at home; they have grown to womanhood without being able to read a word, and none of their friends about them know any more than they; but in spite of all these obstacles, these women had all learned something, some had committed the catechism to memory, and four had read through Matthew! Most of their studying had been done on Sunday. This is the way they kept the Sabbath. We took none into the class who had not shown their earnestness by studying at home. Most of the students were women, but there were three young girls who interested us greatly.

We boarded the class, because this, is a hard year for the people in that region and it was a good deal for most of them to give their time. Many would not have been allowed to bring food from home. It cost us three and a half cents per day for each woman. Thirty slept in a room 25 x 11, and in the daytime we used it for study and recitations.

The daily average for the three and one half weeks was thirty-one pupils. We had one class in Luke, two in Matthew, one in Old Testament history, two in catechism. A Christian man was engaged to tell them the characters while they were studying. Every day each woman recited or read all that she had learned since the previous day, and Mrs. Mateer carefully explained the meaning and gave them talks on such subjects as Sin, Prayer, the Resurrection, the Judgment, the Golden Rule. They often exclaimed over some of the simplest truths, "I didn't know it meant that!"

During all the time of the class the utmost harmony prevailed among the women. They were very diligent, attentive, and anxious to learn. Their happy, interested faces were a constant inspiration to us and it is not difficult to be patient, even with stupid ones, when we see them trying so hard to learn, and think of the little help they have, and of their hard, cheerless lives.

Thanksgiving Day we gave them something extra for dinner and held a service at which Mrs. Mateer asked them to tell us some of the things for which they were grateful. As I looked into their dark faces and contrasted their lot with my own, I thanked God with all my heart that I had been born in a Christian land. They readily found many blessings for which to be thankful; this knowledge of the Saviour, being allowed to come to this class, absence of persecution, for health, for good sons and daughters, etc., etc.

SIAM.

MRS. LAURA OLMSTEAD EAKIN wrote from BANGKOK, March 10, 1891:

With the care of a teething baby who calls often and vigorously for "my mamma," three classes in school, and the medical care of any of our one hun-

dred students who need it, I find letter-writing slow work. It is a very busy life we lead here. We hurry from the breakfast table every morning to attend prayers held in the chapel for the school and compound people. My year old Paul goes with us, and insists upon taking part in the services by joining his voice with the boys when they read the Scripture lesson in concert. He is so fond of anything to read that he will carry an old envelope or postal card about with him for half an hour, stopping often to read a story from it in his sweet baby fashion.

The Siamese teacher who is under my care for special training is a very promising young man and an earnest Christian. We hope and expect that he will study for the ministry. He seems to take delight in teaching his pupils all he can about Christ, and the best of it is that he makes opportunities with almost every lesson. One of the Siamese teachers and two of the boys have confessed their faith in Christ this term and are living consistent lives.

A NOTABLE PRAYER MEETING.

The five Christian boys started a daily prayer-meeting in a room in the new building set apart especially for a prayer room. One after another proposed to meet with them, until the room would not hold them all, and they asked Mr. Eakin to let them meet in one of the large school-rooms. This they do every evening at the close of study hour, the five boys taking turns in leading. One of them also asks a blessing in the dining-room. It seems remarkable to me that so many heathen boys bow their heads reverently and make no disturbance whatever during these seasons of worship. The Spirit is truly in our midst, although His workings are quiet.

Our senior class numbers but three. Two of them are earnest Christians, and the third is almost persuaded. One is to be retained in school as teacher, with the expectation that he will prepare for the ministry. The second is to take charge of a branch school on the opposite side of the river. The third has been engaged for work on the compound, by which he can save Mr. Eakin's time for more religious work.

MISS COOPER wrote from RATBUREE:

I have mentioned our boys' school, yet an infant of a year, crowded into one small room downstairs which is needed for a hospital ward. In November a petition was sent to government asking the use of an adjoining building, formerly a stable of the old palace. After these months of waiting our petition was granted and the lease signed. It only remains to clean and repair the building, putting in a floor, etc. One room can be finished, we hope, by the first of May. Some members of the mission have subscribed to pay this expense, so it will come to the Board as a free gift.

Petchaburee friends have given the use of a few

benches. At our Sabbath services, held in the dispensary downstairs, the people have been obliged to sit on the floor, after their heathen style, and we had to carry chairs down every time. Now all can be seated on an equality. We used them yesterday for the first time, and had a larger audience than I have seen before. As a rule, we have had only the school boys, teacher, and servants. But this time there were over twenty Siamese at morning Sabbath school, and nearly as many at afternoon preaching service. Among them were four yellow-robed priests, friends of a man on whom the doctor performed a surgical operation last week. They were intelligent and observant and read with interest the books shown them. Siamese audiences in general are variable, strangers coming in and leaving in the midst, just as they take a fancy; but these men stayed through it all, as did most of the others.

ALL the last letters from the LAOS are full of their bereavements. MISS WESTERVELT says of Mrs. Phraner's death: "All that medical skill could do for her was done both here and elsewhere. Three physicians were with her when she died, and she could not have had better care. Her grave is in the hospital lot in the rear of the medical residence. Out of respect to native custom the coffin was not carried across the bridge. Native bearers waded part way through the river, where a boat was in waiting to take it to the opposite shore. From there to the grave, the ministers, two of the physicians, and two English friends, one of them the British Vice-Consul, acted as bearers."

JAPAN.

MISS ETTA CASE wrote from YOKOHAMA, May 15, 1891:

Last week we had an interesting scene; several government physicians came and vaccinated our three hundred children. Some sat as still as a stone, while others buried their faces in their long sleeves, and several cried loud and long.

In March we organized a woman's meeting, at which we teach Japanese and English, sewing, knitting, and crocheting. It is held in the church every Monday afternoon. Shirts for their husbands, and children's clothing appear to be the principal articles in demand. At the close of the meeting we have a Bible lesson. We are taking up the study of women of the Bible, beginning with Eve. We average forty present. Yesterday afternoon, while singing the first hymn, a naval physician walked in and sat down. Rising from the organ I went forward and asked if I could assist him in any way. He replied by saying that while passing the church he heard singing, and supposed we were having a meeting. Being invited to take part, he told us that three years ago last autumn, while on his way

north, he met a Mr. Ballagh, who told him of our God and His love. Growing more interested, he attended service, and finally received baptism at Nagasaki. He spoke of that church and its members, and how wonderfully God works through His disciples.

I wish I had time to tell of our bazaar: of a Japanese wedding in our church a few weeks ago; of my trip to the Japanese Hospital; but it is long after twelve o'clock and I must retire, and the steamer leaves in the morning.

AFRICA.

MRS. JACOT, who went from her Swiss home to the Gaboon Mission last fall, wrote from KANGWE April 9, 1891: We live in a very pleasant spot on the banks of the Ogowe River, 130 miles from the seacoast. Our house, which is large and airy, is surrounded by palm trees, cocoanut, a few orange trees, a dense and luxuriant vegetation. But, strange to say, the flowers are very few here. Indeed, it is seldom that we find any, and those are far from having the sweet fragrance of most of our flowers at home.

You already know that we have a large boys' school here at Kangwe, with a French teacher just arrived. We have over sixty boys of different ages and for the most part belonging to the Galwa tribe—a few of them are Pangwe. These boys contribute greatly to the animation about us. In addition to their intellectual and spiritual wants we are daily called to look after their bodily ailments: These are most often ulcers and sores on their feet and legs and we are sometimes amazed to see how many they have. This comes no doubt from the climate.

I do not speak the language well enough yet to do anything for the few women living at the station, but shall soon be able, I hope, to visit them in their homes. On Sunday afternoons I like to gather on the verandah some of the older boys that understand and read French, and I give them a short Bible lesson in French. After that, Mr. Jacot, or I, have them sing at the organ. They know a good many French hymns and are fond of singing them on moonlight evenings.

About a fortnight ago we had communion in our pretty little church by the river. It was crowded with men, women and little children arrayed in their best; red, white, blue and yellow being conspicuous among them. Looking at the gaily dressed people strolling on the path leading to the church, I could not help thinking it a sight worth seeing, and wished my friends were here to witness it. We had three baptisms: of two schoolboys and a woman.

On Monday, Mr. Good, our fellow-worker here, and my husband returned from a missionary trip down the river, visiting at the same time and holding communion in a chapel.

Mr. Jacot is busy studying the Mpongwe.

MRS. LIZZIE PERRY wrote from MONROVIA, LIBERIA, April 28, 1891: Considering the disadvantages that we labor under here, there is no need to complain of the progress of the work. My greatest anxiety now is for Glima, the station among the Vey tribe, where the late Rev. T. H. Roberts labored so zealously. The station is now vacant. It needs a Christian man or woman at the head. Some one who is anxious to lead the heathen "out of darkness into the marvelous light of the Gospel." The call has been made by the Board for some one to go to Glima. Where shall the laborers come from? Not here, but America, for there are so few here that for one to go to them some other field must suffer. And it is a singular fact that out of eight millions of colored people in America there cannot be found one ordained minister to take charge of Glima. Where are the young men that graduate year by year under Presbyterian benevolence? Are none willing to sacrifice pleasure for the evangelization of Africa? If none can be found then send some lady, irrespective of color, for it is a pity for this station to go down.

INDIA.

MISS SARA C. SEWARD, M.D., wrote from ALLAHABAD April 30:

We are short of workers and Miss Symes has been down with influenza, but is better now. She must soon, however, have a good rest and I want one too, but *don't see how I can take it** until a thoroughly qualified doctor comes to take my place. We are full of work—from fifty to sixty each morning at the dispensary and all the Zenana work I have strength for. I am very thankful to say that I am pretty well and as yet do not mind the heat. Almost everyone else has gone or is going to the Hills, but of course we cannot do so nor do I wish to. The weather is hot now. I go out before six each morning, but some days it is eleven before we get in.

You will have heard of the Benares riots; they were purely religious and show what a seething volcano we have here, but it is all very sad, for it shows how terribly strong and rigid is the hold of the Brahmans over the masses. It is true Benares is the citadel of Brahmanism, but it makes one realize more and more forcibly how hard it is to break down these walls of superstition and prejudice. The English residents at Benares had a very uncomfortable time for a few days, and Zenana workers were forbidden to enter the city for a time, but matters are quieting down now. It makes one realize, too, how much there is yet to do, and the question comes up *when* shall we see some break in all this darkness, some indication that these old faiths are indeed giving way before a purer one. A very intelligent Native gentleman said to me a few days since: "The English are undermining the Hindu faiths with their

Spencer and Darwin. They take away our old faith and give us nothing. The missionaries do the same and would give us their own, but we will not accept it; so what is there for India but infidelity?" I told him that I hoped they would be led to see that Christianity was better than infidelity and that in God's good time they would be led to accept it; that I was more hopeful than he, and trusted that God's good hand was leading them into His light. He shook his head but said nothing.

SYRIA.

MISS LOUISA PROCTER, an Irish lady, whose school in the LEBANON has been often mentioned by our missionaries, has written from SCHWIFAT:

A short time ago a friend sent me a number of *Woman's Work for Woman*, and while reading the interesting details of different work the thought struck me that perhaps its readers might like to know something of our work here, as much interest circles around these Bible lands. It was that feeling that first led me here. Coming as a traveler to see the land, my heart was touched by the low, miserable state of the women and children, and warmly did I sympathize with every effort that was making for their benefit. After some delay the way was opened for me to come and labor in the land and for five years I worked as a volunteer in long-established missions. During that time I was brought much in contact with the Druzes, a very ancient people, dwelling on the slopes of Lebanon and in their ancient home in the Hauran. They pressed me to open a boarding-school for their daughters. I saw the need for such a school, so I returned to England and sought to interest friends on their behalf. I remained away one year and a half in order to obtain some medical training which I felt would be of great use. When preparing to come back and still undecided in which village to settle, I received a pressing invitation from both the Druze and Greek inhabitants of this large and important place to come and dwell among them. This I agreed to do, being cordially welcomed by the missionaries of the district.

I rented a house and furnished it and began school with thirteen boarders and fifteen day scholars. The following year I purchased a silk factory near and fitted it up for a school. Since then I was induced to receive boys as well as girls, and have now thirty-eight children boarding in the house and twenty-four coming as day scholars. The American missionaries have been exceedingly kind in visiting and examining the children, and have expressed themselves as highly satisfied with all they saw and heard. We have now a Medical Mission in connection with the school, where the poor receive advice and medicine free. We have also a Mothers' Meeting and Bible Classes for the women, and a nice branch of the Young Women's Christian Association.

*Entered into rest eternal.

❖ HOME DEPARTMENT ❖

MONTHLY MEETING.—August.

Scripture Text, Col. iii., 23.—Whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Scripture Reading, Acts xvi., 6-15.

General Topic.—EVANGELIZATION OF PAPAL EUROPE.

“Let Papal Europe be evangelized, and the ability of the Church to evangelize the world will be increased a hundred-fold.”

The first European convert to Christianity; others mentioned in the book of Acts.

Refer to Annual Report of B. F. M. for a brief account of what is done by the Presb. Church for the evangelization of Europe.

Work in various cities of Italy (*W. W.*, Aug., '90).

The present opportunity in France, and an urgent call to improve it. (Read Evangelization in France, *The Church*, Aug., '90.) Papal Europe defined; reasons for seeking to evangelize it, and for the co-operation of the United States; methods suggested; Committee appointed by the Alliance of Reformed Churches. (Read “Missions to Papal Europe,” “The Missionary Christian Church of Belgium,” “French Protestant Anniversaries,” all in *The Church*, Aug., '90.)

The Reformed Church of Bohemia and Moravia (*The Church*, Oct., '90, p. 325). Christian work among Jews in Russia (ditto, Nov., '90, p. 460). A Home Mission Congress in Paris (ditto,

Mar., '91, p. 227). Mission Work in Turkey (ditto, Apr., '91, p. 331). Reformed Church of Hungary (ditto, May, '91, p. 426).

Conversion of Rev. Rafael de Zafra Menendez (*Miss. Review*, Dec., '90, p. 938).

A Waldensian church edifice opened in Vittoria (ditto, Jan., '91, p. 61).

Difficulties and encouragements of the work in Belgium; Mission Halls opened in Brussels under the leadership of “the McAll of Belgium.” (Read New Efforts in Belgium, *Miss. Review*, Jan., '91.)

The Waldensian Church and its Evangelical Mission in Italy (ditto, Mar., '91).

Explanations in regard to relations of the McAll Mission with the French churches (ditto, June, '91).

Recent meeting of Evangelical Alliance in Florence. (*Miss. Herald*, June, '91.)

E. M. R.

A FEW QUESTIONS FOR SUMMER TRAVELERS.

DID you remember to have your missionary magazines sent to you during vacation? If not, cannot you send for them at once?

Have you found out whether there is a missionary society in the place where you are visiting? Possibly your presence at its meeting would be an encouragement, and just as possibly you would get some suggestion to take home to your own society.

Have you a mite box or an envelope into which you can slip an offering or a saving occasionally to take with you to your first meeting in the fall?

Did you put your Missionary Calendar into your trunk for daily reading, and a supply of leaflets and specimen copies of *Woman's Work* and *Children's Work* to hand to people whom you may meet?

A QUESTION FOR THE STAY-AT-HOMES.

Can you not have at least a little meeting when the day for your auxiliary meeting comes, even if almost every one is away? Send a special invitation to any visitors or summer boarders who may be in your neighborhood.

A QUESTION FOR ALL.

Whether you are at home or abroad, will you be sure to remember the Sabbath evening twilight hour? The upholding and strengthening power of prayer is needed just as much in August as in January.

F.

“When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for Him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such little ones.”

APPLIED BUSINESS.

WE hear a great deal just now about "Applied Christianity," which means, I suppose, Christianity applied to business. I have been thinking that a craze for "Business applied to Christianity" wouldn't be a bad thing in our local societies. It seems to be a widely accepted idea that in missionary work results will follow without adequate and suitable causes; that meetings will *happen* to be interesting, and contributions will *happen* to increase; that more people will *happen* to pray, and matters generally will *happen* to grow more prosperous and satisfactory from month to month and from year to year. It would be a silly notion in any other department of activity; but because this is peculiarly an activity in which we may claim God's help, therefore we fancy ourselves licensed to dispense with common sense, and be sillier than at any other time. There ought to be a sign displayed in every missionary parlor, "Beware of ruts!"; and another, "Penny-wise and pound-foolish!"

From their organization, years ago, until the present time, some societies have conducted their monthly meetings in exactly the same manner, and every year, in their due round, the members have listened to long, prosy papers about the geography, customs, and religions of each several country without a bit of spice in them, or any information later than that

of ten years ago. Interesting meetings! No, they are as dry as dust, and such a cause will not produce desired effects of increased membership and zeal. Put in some spice; the romance of missionary effort transpiring every day; the new and stirring forms of missionary activity; all the wonderful changes God is working through his servants. Search the daily newspapers as well as distinctively missionary literature. Tell the *news*, just as you would tell about your baby's first tooth, or your daughter's wedding. You don't have to write a long paper to tell your friends about those events. Make the meetings prompt at both ends. Put in much prayer. And don't conduct the meetings in the same way more than a year at a time!

Bring in some strange voices. Even if they say just the same things you have been saying, they will have a different way of saying them that will reach somebody. Don't be afraid to spend a little money in running the society. "Penny-wise and pound-foolish" never secured great results. Enterprise and push are as much needed in running a successful missionary society as anywhere else. Apply business! Study the methods of successful business houses, and use all you can consecrate to the Lord's service. Don't let mission meeting and old foggyism be synonymous terms any longer.

(Mrs.) D. B. Wells.

HOW DO YOU INVITE TO YOUR MEETINGS?

ON Decoration Day several years ago, an invitation was extended to the boys of our public schools to march in the annual parade. It was a new idea; such an invitation had never been received before, and there was much conjecture among the teachers as to how it would be viewed in their respective rooms.

One bright little school marm, who is now a successful young missionary in India, was curious to see to what extent she could create a sentiment among her boys, either for or against accepting the invitation. Having obtained permission from her superintendent, as soon as she had opened school next morning, she announced that she had some news for them. Then putting into her unusually expressive face just as much brightness and enthusiasm as possible, she began: "Boys, I have something

to tell you. What do you think! You are invited to march in the parade on Decoration Day! Just think of it, boys, what an honor to march with the soldiers! And there will be music, and you will each carry a flag and a bunch of flowers to lay on the soldiers' graves. O, won't it be glorious! I wish I were a boy so I could march. How many will accept the invitation?"

Did they want to? Well, you should have seen them! They fairly climbed over each other in their eagerness to show their willingness.

But presently she began to look very sober and very solemn indeed, and the enthusiasm died out of their faces, as well as hers. Then she began again: "But, boys, stop and think; are you real sure you want to go? It's a long way to

the cemetery, 'most three miles, I guess ; and won't you get tired ? And besides it's so dusty, and you'd choke with dust. Besides, it might rain to-night, and then think how muddy it would be ; and you know you have to march out in the middle of the street and you'd spoil your shoes. And may be the parade won't start on time and then *may be* you'd lose your dinner. But it would be too bad if none of you would march. Now how many will go ? Hands up !" Such silence ! And at last *one* hand went up—just *one* little lad had courage enough to volunteer.

Then she brightened up again, and talked to them once more, explaining how it was an honor to march with the brave G. A. R. men who had fought in their country's service, and that such an invitation must not be slighted, even though there might be a few hardships. When she asked once more almost all were ready to go.

Is there not a lesson here for Christian workers ? Has it ever occurred to you that the way in which you think and speak of your missionary meetings has much to do with their success or failure, and the way in which you invite to them has much to do with making the attendance large or small ?

On this very subject, Dr. A. T. Pierson wrote to the *Missionary Review*, while he was across the water holding great meetings in Scotland. He said : "It is very noticeable how much the success of a meeting depends on the local committee of arrangements and on the way in which

the invitations are given. I happened to be present when Dr. Lang was announcing the meeting to be held in St. Andrew's great hall, the Monday evening following. He said : ' We are to hold a great meeting to-morrow night. If you want to get a seat you must go early. And that you may not fail if you go early, I have had enough tickets brought to the church to supply all who wish. But if you cannot go, you must surrender your ticket to some one else who will.' Of course St. Andrew's great hall was filled.

"The next Sunday I happened to be present when a brother minister, who had great misgivings about the week-night meeting being a success, besought his people to go, as many as possibly could, as though he wished to save it from disastrous failure."

Both earnestness and enthusiasm are contagious, and so are coldness, indifference, and despondency.

Dear members of the great army of missionary workers, get off into a quiet corner some day and think about it. Do you invite to your meetings with a sort of an apology for asking any one to come to a stupid, uninteresting missionary meeting, which they should attend for duty's sake ; or, do you invite others realizing yourself, and making them realize, what an honor it is to have any part in extending the kingdom of the Lord of Lords and King of Kings ?

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle ?" I. Cor., xiv., 8.

Belle M. Brain.

"SPECIAL OBJECTS" AGAIN

[From a Letter.]

As I write, my eye falls upon the December number of WOMAN'S WORK lying beside me. The article headed ??? is full of interest not only to societies in America, but to all workers on every foreign mission field. In regard to the "Special Object" question little can be said in its favor and very much against it, and yet I suppose it is something which must be let alone for the present, with the hope that it will in course of time right itself. I could wish that our good friends in the churches at home, with all the enlightenment they have in regard to missionary work and the disposition of their money, could see their way clear to support by gifts and prayers the work at large in a certain station or in the hands of a certain missionary. Where

there is "a special object" by name, a Bible woman, pupil, or school, it is very hard to continue writing interesting letters to the supporters thereof, so that "interest may be kept up and the payment secured." The necessities on the foreign field often oblige us to make changes ; for instance, a school is closed in one place to be opened with a new teacher and a different set of scholars ; in another, a certain girl is removed from a boarding-school and her place is left vacant, perhaps, for some months ; a Bible woman decides to marry and her place must remain vacant until we find a suitable person to fill it. All this our supporters at home do not understand, and it is hard to make it clear to them that their gifts, subscribed and sent in response

to our estimates, will not be wasted, nor applied to other than strictly missionary work. "The Lord hath need of it" certainly should be sufficient to open hearts as well as pockets. Special objects merged in general work will not cease to benefit, although the donors cease to recognize their particular *protégé*.

I do not advocate doing away with the "promise to give" a certain amount. Let it still be "according to ability," withholding nought from Him who is Treasurer of the whole earth.

(Mrs. James) S. P. Alexander.

ALLAHABAD, INDIA.

WOMAN'S WORK.

"YET now abideth three,
Faith, hope, and charity;"
Promise true the heart to warm,
Graces that are painted,
Virtues that are sainted,
In woman's form.

With tenderness they roam,
Far from their land and home,
With messages of peace;
They fight against the wrong,

Through weakness are made strong,
Till sin shall cease.

Their ministries of love,
Catch halo from above,
And render sweet the story;
They work not for their own,
They reap not what they've sown,
To God the glory.

SAN LUIS POTOSI.

M. E. Beall.

SUGGESTION CORNER.

A FRIEND in Philadelphia suggests, in response to the questions of last month:

I think there is a good partial answer to that "Tenth Anniversary" inquiry in "Suggestion Corner," May, 1888.

We quote the passage. "A feature of the recent tenth anniversary of the Young Ladies' Society in Geneva, N. Y., would bear repeating in other places. It was 'the roll-call of nearly one hundred names of those who have ever been connected with the society, those present responding with Scripture texts, and letters being read from many of the absent. As these messages came from Minnesota, Iowa, Connecticut, Pennsylvania and even distant Syria, some of them accompanied by offerings for the treasury, they gave very encouraging proof that the influence of the society has reached out far beyond the church where it was organized ten years ago.'"

As to a course of reading on missions we would call the attention of that Band of girls to the new *Historical Sketches* and the carefully prepared list of books which accompanies each one. For other countries which are not touched in these lists, they will somewhere in these pages find occasional help if they keep their eyes open.

ONE of our well known Pittsburg workers writes:

I read the "Corner" with great interest and profit, and always regret that my own mind is so barren of thoughts which might help others, thereby repaying what I receive. In March came a word that is wise and timely to those who arrange programmes, giving too little time for speakers and missionaries. Not long ago a very busy woman was sent for to speak at a large meeting. She left home with great inconvenience to herself and traveled two hundred miles, and was allowed less than ten minutes to speak on a subject very dear to her heart, and that, at the close of a long session when everybody was anxious to get home. Was it fair?

But I don't endorse that part about the "children and singers." Give the children time and opportunity. They are in training to take our places and must be heard. They interest mothers and friends that we cannot touch. Best of all, give them a meeting by themselves. How they "draw." It is the best investment of time I know. Singers, too, often sing a way into hearts that praying can't open. I vote for "children and singers."

[Editor thinks that Lady No. 1 also votes for children's meetings held by themselves; that every one would.]

A MODEL prayer-meeting. Theme: "Desiring the Holy Spirit." Fifteen earnest prayers in twenty minutes.

Mission Studies.

BOOK NOTICES.

Japanese Girls and Women. By ALICE MABEL BACON (Houghton, Mifflin & Company, Boston).

This charming book upon family life and the social system of Japan will be something of a revelation to those who have not been in close touch with that country. It reflects the life of a girl from childhood to old age, with great sympathy and intimate knowledge of the subject. The inference left with the reader, that it depends more upon the women themselves than upon the Japanese men to gain their rightful position, is very encouraging. The "Samurai" chapter and that upon "Domestic Service" are rivals for the palm of interest. The name of the publishers is sufficient voucher for the beautiful appearance of the book.

Wanneta the Sioux. By WARREN K. MOOREHEAD, of the Smithsonian Institution (Dodd, Mead & Company).

A fresh Indian story is almost a novelty. This takes us among the Sioux in their natural state, removed from the influence of missions and almost altogether from that of schools. It is well written and has an atmosphere of reality which is increased by the introduction of real personages like Sitting Bull and General Custer. The boys will, one and all, applaud the tales of fighting valor and swift running of the braves. The volume is illustrated.

The Moghul, Mongol, Mikado, and Missionary.

By SAMUEL A. Mutchmore, D.D. (Presbyterian Publishing Company, Philadelphia). Price, \$2.50.

Many readers who enjoyed that interesting series of letters from Asia which recently appeared in the *Presbyterian* will be grateful to the author for gathering them together. They constitute a bulky book of two volumes in one. Several chapters are given to Ceylon; to China and Japan, each, about 130 pages; while 550 pages are devoted to India. Intelligent observation of missions has not interfered with comprehensive views in other directions and adds greatly to the general value of the book. The traveler looked into everything and tells it in the easy-going letter-writing style, the very last word being "gadabout."

Annual Report of the Indian Female Normal School and Instruction Society, for 1890. 2 Adelphi Terrace, London, W. C.

Almanac for 1891. Same.

Assorted Booklets. (Packet of seven). Same. Price sixpence.

The publications of this well known Society relate to their three departments of work: Zenana, Bible and Medical Missions in India, only. Readers will find information, stimulus and encouragement in these pages and one booklet, *Step By Step*, will introduce them to a student in the Theological Seminary of our Mission at Saharanpur.

SINCE LAST MONTH.

ARRIVALS.

June 11.—At New York, Miss Stimers, from Gautemala. Address, 53 Fifth Avenue, New York.

June 22 (supposed).—At Vancouver, Rev. Geo. F. Fitch and Family, from Shanghai. Address, Los Garos, Cal.

June 29.—At New York, Rev. B. Labaree and Mr. R. M. Labaree, from Persia.

DEPARTURES.

June 17.—Rev. E. and Mrs. McGilvary, for Chieng Mai, Laos.

July 4.—Miss M. A. McGilvary, to join her parents at Chieng Mai, Laos.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

MRS. PINKERTON, now on her way to Brazil with her husband, was adopted as one of our missionaries at our June meeting. She goes from a home in Cincinnati and is followed by the loving prayers of Christian parents and of many friends with whom she has been associated in Sabbath School and Mission Band.

The Present Test is a one-page leaflet, a short extract from a paper by Mrs. H. Grattan Guinness. It is printed with the hope that it may be found useful to slip into letters and to lie between the leaves of our Bibles, where its message may often catch our eye and remind us of the one thousand millions of heathen waiting for the Gospel. If desired in quantities for distribution the price will be 25 cents per hundred. Smaller quantities will be sent free on receipt of postage.

The King and the Kingdom, a praise service of Scripture and song, prepared for our Annual Assembly, may be had at the rate of 50 cents per hundred.

CERTIFICATES OF MEMBERSHIP for Mission Bands have been prepared in a new and attractive style. They are offered to all who pay not less than 25 cents a year and will be furnished free, except postage.

SOME of the Philadelphia friends had the opportunity to welcome Miss Cora Bartlett and Miss Annie Dale, of Persia, on their arrival; and all who know of their work will hope that the months they are to spend in America will bring them rest and refreshment and perfect health for many years more of faithful and successful service.

EXTRACTS have been copied from a letter from Miss Nassau, of Africa, also a report of the Joshi Gakuin, Tokyo, and a letter from Miss Rebecca Brown, Sidon.

A LADY who has saved the back numbers of *Children's Work for Children* for a number of

the early years, will be glad to contribute them to any Mission Band, for its library. Inquiries may be sent to Woman's Foreign Missionary Society, 1334 Chestnut St., Philadelphia.

From New York.

Meetings at 53 Fifth Ave. are discontinued until the first Wednesday in October.

WHO is ready to step forward and fill the vacant places recently made among our ranks by death? Who will take up the work Mrs. Phraner, Mrs. Briggs and Miss Small have laid down in Siam? And where is the skillful hand and the warm heart to minister to the suffering at Allahabad now that Dr. Sara Seward is taking her "rest"?

Think of it daily and hourly, dear friends, and carry our great need to the ear of Him who heareth always.

M. H. B.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

COPIES of the twentieth *Annual Report* have been sent out: one to the Secretary of each Auxiliary and Band for their societies; to every synodical and presbyterial officer; to each Vice-President and Manager of the Board. If any of these have not received the Report they may be assured that the copies have been lost in the mail. Life members are entitled to copies also, but as we do not have their addresses, we ask them to send to us if they desire to have it. If any society wishes additional copies they will be sent for the postage, four cents for single copy, seven cents for two, or ten cents for three, to one address.

NOTWITHSTANDING summer is here, our Friday morning meetings are well sustained, visitors and friends from out of town taking the places of those who have gone away for change or rest. We have had an unusual number of calls from missionaries.

MR. AND MRS. LAUGHLIN, of Wei Hien, China, told us some incidents and adventures during their work among the famine stricken people. Mrs. Smith, of Shanghai, showed many fine photographs of street scenes and places and conveyances.

IN mid-week we have had calls from Dr. and Mrs. Eddy, of Syria, Dr. G. W. Holmes, of Persia, Miss Stimers, of Guatemala, and Miss Cort, from Siam.

LAST month we announced that Miss Leinbach expected to go to Africa, but on account of a vacancy at Hamadan, Persia, she has been appointed to the latter field.

A NEW leaflet is entitled *Do Foreign Missions Pay?* price one cent each, ten cents per dozen. Address the W. P. B. M., Room 48 McCormick Block, Chicago, Ill. This is an entirely different leaflet from that which we had a year or two since, with the same title, written by

the Rev. Jas. Snowdon, and reprinted from the *Presbyterian Banner*.

IT hardly seems worth while to notice an error which appeared in the account of Annual Meeting at Peoria, as all who read it will know that the total number of our Auxiliaries given as 173 should be 1741.

From Northern New York.

THE societies of Champlain Presbytery have had the pleasure of receiving a letter from Mrs. H. M. Andrews who so endeared herself to all our societies that her letter is of more than local interest. She speaks of the orphanage at Futteh-gurh (see her "Letter" in *Woman's Work* for April), and thus refers to the organ which the Auxiliaries and Bands of Champlain Presbytery gave her.

"It is a great pleasure to me, a help in my work among the girls, and a link which binds this land to America. I am sure you would have felt repaid for all you did if you could have seen a refractory girl stand beside the organ in deep admiration while I played to her and then told her how the love of the women of Northern New York for them in India led to my having such an instrument. It seemed a tangible revelation of your love to her, and as I talked on, her willful, naughty spirit fled, and tears came thick and fast while she promised to be a better girl. Surely "Music hath charms" to soothe the savage heart, and many of our girls are little more than this when they come to us. I shall use the instrument to elevate them and lead them to Christ, and that will be the highest use one could wish for it."

MISS S. L. MCBETH has also sent a most interesting letter from Mt. Idaho. The societies contributing to the Nez Percé work will be gratified by her encouraging report. She writes that this has been a "trying year from the chiefs who opposed lands in severalty and the Christian advance, of which the Kamiah Church and my pupils were the leaders. The church has peace and rest from the disturbing element and God is prospering and blessing it."

Miss McBeth speaks of the "great pleasure the dear friends of the First Church, of Troy, had given Pastor Williams and his pupils by the box they sent. The gifts came as expression of Christian love, interest, and sympathy and gave much cheer and gladness."

Both of these letters asked for prayer.

THESE extracts will be read in the hot days of August when many will be far away from the home church and the monthly meeting for prayer, but we trust that the work as well as these dear workers will not be forgotten at the throne of grace. If we cannot meet with our fellow workers to talk over the wonderful work of the Master in the far-off lands, at least, in the quiet of the summer resting-places, we can take work and workers to the throne of grace and so keep ourselves in touch with those who meet in the accustomed place where prayer is wont to be made.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

ALREADY one-third of our year has passed. How many societies have begun to redeem their pledges? "Not a very good time of the year in which to work," you say? Perhaps not, and yet there is much that we can do now. While we are resting in quiet country homes, or by the grand ocean, we can, at least, remember the missionaries who are hard at work. They need our prayers during these hot months as well as when we are assembled together.

A MONTH or two ago the Occidental Board began house-to-house visitation work among the Japanese women and children in San Francisco. Our missionary is accompanied by one of the Japanese girls from the Home who interprets for her. They have found over thirty slave girls in one alley in Chinatown, and we hear that there are many, many more. These girls have been

told they would be married as soon as they arrived here. Instead of this they are put into dens of shame. Our missionary asks, "What hope can we hold out to those who wish to flee from this life? Our Home is now crowded, and we cannot put the Japanese and Chinese together." Will not every one who reads these lines see what she can do toward building that new Home which we need so much, and for which we are working and praying? Do not give anything which would take from regular contributions. We believe there is enough outside of this that we can spare. We need the Home first of all for the slave girls of this State, but we need it also for headquarters for our Occidental Board, and for a resting-place for scores of missionaries of our Church, who pass through San Francisco every year on their way to or from their fields.

WE wish all our workers could see the sweet picture of baby Fulton which has come from Fukui, Japan. Surely he will help his mother to become acquainted with the women and children there. He is our first grandchild in that island kingdom.

NEW AUXILIARIES AND BANDS.

CALIFORNIA.

The Palms.

ILLINOIS.

Murraysville.

KANSAS.

Coffeyville.

KENTUCKY.

Covington, Y. L. S.
" Little Bankers.
" Mission Stars.

Paris, Mission Band.
Sharpsburg.

NEBRASKA.

Hebron, The Gleaners.
" King's Daughters.

NEW YORK.

Afton.
Belmont.
Chittenango.
Coventry, Y. L. S.
Guilford.
Ilion, Y. L. S.
Milford, Y. P. S.
Naples.
Olean, Try Circle, King's Daughters.
Sparta, 1st Ch., Temple Workers.
Tonawanda.
Wampsville.

NORTH CAROLINA.

Durham.

OHIO.

Buffalo, Annie Gray Dale Bd.
Hanging Rock.
Utica, Golden Circle.

PENNSYLVANIA.

Glenolden.
Kerr Hill, Young People's.
Pittsburg, East Liberty Ch., Missionary Cadets.
Waynesburg, King's Helpers.
Wilkes-Barre, Memorial Ch., Mary, Lynde, and Frank.

TEXAS.

Dallas, Exposition Park Ch.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Waverly, 10; Mrs. J. B. Moore Bristor, 353, 363.00
BLAIRSVILLE.—Blairsville, 58.80; Noble Bd., 7.68; Cone-
maugh, 2; Derry, 21.90; B. Milliken Bd., 2.90; New Alex-
andria, 10; Poke Run, 3; Silver Links, 3, 109.37
CHESTER.—Chester, 1st, 5; Darby, Borough, Ivy Leaf
Bd., 30; Oxford, Syria Chapter, 30; Trinity, Boys' Bd., 3;
Wayne, In His Name Bd., 3.66, 71.66
CHILlicothe.—Bloomingsburg, 10; Bourneville, 3; Chillicothe, 1st, 25; Chillicothe, 3d, 7.50; Concord, 8; Hillsboro', 25; Sycamore Valley Bd., 3.75; Mt. Pleasant, 5; North Fork, 3, Cheerful Givers, 1.16; Pisgah, 7.50; Union, 75 cts.; Washington, C. H., 5.75; Y. L. B., 1.05; Wilkesville, 5, 111.46
DAYTON.—Dayton, 3d St., 30; Oxford, 63.30; Springfield, 2d, S. S., 50, 143.30
ERIE.—Franklin, Olive Branch, 4.20
NEWARK.—Montclair, 1st, Y. L. B., 2.00
NEW CASTLE.—Elkton Bd., 50; Wilmington, Hanover St., 90.46, 140.46
NORTHUMBERLAND.—Danville, Mahoning S. S., 33.81; New Berlin, 6; Williamsport, 3d, 30.46, 70.27
PHILADELPHIA.—Clinton St., Immanuel, 26; West Spruce St., Glad Tidings Bd., 7.51; Cash, 1, 34.51
PHILADELPHIA, NORTH.—Germantown, 2d, special, 84.50
WASHINGTON CITY.—Hyattsville, McIlvaine Bd., 10; Manassas, 5; Washington, 1st, 27.50, S. S., 40, Young Woman's Bd., 5; 4th Ch., 15.25; 6th, 20; 15th St., 7; Assembly, 10; Covenant, 140, Y. L. S., 12.50; Eastern, 5; Gurley Mem'l, 10, Mary Campbell Bd., 10; Metropolitan, 75,

Mateer Bd., 10; New York Ave., 35.25; North, 22.50; Western, 18.75; West St., 19.01; Westminster, 14, 512.66
WELLSBORO'.—Covington, 10.00
MISCELLANEOUS.—Angom, Africa, Mrs. T. S. Ogden, 5; Macon, Ga., Bd., 10; New Brighton, Pa., Mrs. M. E. Palmer, 100; Phila., A Good Friend, 10; Phila., Mrs. Jane Page, 10; West Sunbury, Pa., Mr. and Mrs. A. Porter, 15; Int. on investments, 189.40; Int. on deposits, 199.69, 539.99

Total for June, 1891, \$2,196.48

Several errors having been discovered in the 21st Annual Report, the following corrections are made:

CINCINNATI.—Williamsburg, 9; Wyoming, 195.04, Y. L. B., 27.35, King's Helpers, 30.
MARION.—Ostrander, 15.
WEST JERSEY.—May's Lauding, 17; Merchantville, 10.68.

Boxes have been sent as follows: For Girls' School, Teheran, Persia, from Bands in Erie Presbytery, value, \$68; Hanover, N. J., Cheerful Workers (not designated); Wilkes-Barre, Pa., Mem'l Ch., Whosoever Will Bd., for Miss Brown, Sidon; Philadelphia Calvary Ch., Prayer and Pence Bd., for Mrs. John Newton, Allahabad, also for same, scrap-books, from Boys' Bd., Pottstown, Pa.; Belvidere, 1st, N. J., Willing Workers, for Hiroshima, Japan.

MRS. JULIA M. FISHBURN, Treas.,
July 1, 1891. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1891.

ALTON.—Alton, 28.55; S. S., 40; Carlinville, Cheerful Givers, 3.70; East St. Louis, 6; Trenton, Bd., 5; Virden, 13.60, Bd., 8.50; Walnut Grove, 20; Brighton, 3.50; (Presb'l ex., 3.85) 125.00	MAUMEE.—Toledo, 3d, Y. L. S., 24.63
CHICAGO.—Chicago, 1st, 19.50; 2d, 58.75, Y. L. S., 10.85; 3d, 125; Seed Sowers, 50; 4th, Y. W. S., 32.43; 5th, 8.75; 6th, 37.25; Campbell Park Ch., 10.66; Ch. of the Covenant, 34.50; Hinsdale, Mrs. Linsley, 1; Lake Forest, University Soc., 252.15; Oak Park, S. S., 60; Mrs. Green, 15, 715.84	MILWAUKEE.—Milwaukee, Calvary Ch., 55; Ottawa, 1.65, 56.65
CHIFFEWA.—West Superior, Mrs. R. H. Hening, 10, Earnest Workers, 10, 20.00	MONTANA.—Bozeman, S. S., 31.25
CRAWFORDSVILLE.—Delphi, Bible cl., 20.00	PEORIA.—Galesburg, Y. P. S. C. E., 12.50
FORT WAYNE.—Fl. Wayne, 1st, 23.80, S. S., 28.08, Mrs. D. B. Wells' Bible cl., 14; Goshen, 22.77, 88.74	PUEBLO.—Colorado Springs, Mrs. Mary S. Rice, of Honolulu, 150; Trinidad, 9.80; (Presb'l ex., 4.50) 155.30
FREEPORT.—Freeport, 1st, 25; Harvard, 5; Winnebago, 24, 54.00	ROCK RIVER.—Alexis, 26.20; Dixon, 4.25; Garden Plain, 4.06; Geneseo, 5; Peniel, 2; Princeton, 10.65, Bd., 20; Rock Island, Central Ch., 8; Broadway Ch., 8.28, Ruth Bd., 6.25, 94.60
GRAND RAPIDS.—Grand Rapids, Westminster Ch., 15; Ionia, 14, 29.00	ST. PAUL.—St. Paul, Central Ch., Y. L. S., 25.00
INDIANAPOLIS.—Franklin, 37.50, Miss Minnie Meggenhofen, 5; Indianapolis, 2d, 100, King's Daughters, 5, Mr. William S. Hubbard, 465; 4th, Pickett Soc., 2.50; 7th, 5; Tabernacle Ch., 20.27, Infant cl., 25.20, 674.47	SCHUYLER.—Perry, 25, S. S., 5.30; Quincy, 36.15, 66.45
KALAMAZOO.—Kalamazoo, 1st, 30.80; Richland, 5.70; Sturgis, 7.70; Three Rivers, King's Messengers, 10, 54.29	UTAH.—Nephi, 9.00
LOGANSPORT.—Presb'l off., 10.63; Concord, 1.88, Y. P. S. C. E., 1.66; Michigan City, 8.15, Bd., 8.10; Logansport, Broadway S. S., 9.40; Monticello, 8; Remington, 4.60; South Bend, 1st, Y. P. S. C. E., 20; Valparaiso, 5.95, 78.37	WHITEWATER.—Brookville, 20; College Corner, 8; Connersville, 30; Greensburg, 64.95, Y. P. S. C. E., 6.25; Kingston, 11.60; Knightstown, 5; Richmond, 47.54; Rising Sun, 9; Rushville, 14, Jr. Y. P. S. C. E., 5; Shelbyville, 12.50, 233.84
MANKATO.—Mankato, Mrs. J. A. Willard, 27.50; Rushmore, 6.50; Worthington, 16.30, 50.30	WINNEBAGO.—Marinette, 13.38; Marshfield, 25.37
	STREAMS, 3.50, 16.88
	MISCELLANEOUS.—Chestertown, Ill., Mamie C. Wheeler, 5; Jackson, Ill., anon., 5; Hastings, Col., Mrs. John Cameron, 10; by sale of "A Brief Record," 60 cts., 20.60
	Total for month, \$2,656.80
	Previously acknowledged, 1,445.08
	Total from April 20, \$4,101.88
	MRS. C. B. FARWELL, Treas.,
	CHICAGO, May 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1891.

BINGHAMTON.—Binghamton, 1st, Miss Mary E. Lockwood, 300.00	CENTRAL, 100; 1st, 50; 3d, 16, 223.00
BROOKLYN.—Classon Ave., 40.65; Duryea, 14.33; 1st, 56.32; th. off., 25, Y. L. S., 25; Franklin Ave., 6.28, S. S., 5.83; Memorial, 26.25; Prospect Heights, 3.70; 2d, 5.20, Y. L. S., 50; Cheerful Workers, 25.67; South Third St., 87.48; Throop Ave., 38.01, Girls' Bd., 8.98; Westminster, 19.10, Lend-a-Hand Bd., 25; Stapleton, S. L., 1st, 26.25, 498.14	ST. LAWRENCE.—Ogdensburg, Oswegatchie, 1st, 8; Watertown, 1st, Ministering League, 40, 48.00
BUFFALO.—Buffalo, Calvary, 31.43; West Side, 9.83, Coral Workers, 20, King's Soldiers, 5; Jamestown, S. S., 15; Westfield, 15, 96.26	TRANSYLVANIA, KY.—Lebanon, 1st, 15.00
CAYUGA.—Auburn, Calvary, Y. P. S., 5.60	UTICA.—Boonville, 25; Clinton, 25, Y. L. S. Houghton Sem., 25; Little Falls, "Glad Tidings" Bd., 25; Sauquoit, 8; Turin, children's mite boxes, 2.75; Utica, 1st, one member, 25; Memorial, one member, 25, S. S., 50; Westminster, 110, Fisher Bd., 5, 325.75
CHEMUNG.—Watkins, Earnest Workers, 15.00	WESTCHESTER.—Bridgeport, Ct., "three little people," 5.00
LOUISVILLE, KY.—Louisville, Central, 25; Walnut St., 15; Warren Memorial, 100, 140.00	MISCELLANEOUS.—Asheville, N. C., Home Industrial School, 10; through Mrs. Condict, 31.55, 41.55
MORRIS AND ORANGE, N. J.—Morristown, 1st and South St. Chs., Stevenson Bd., 10.00	Total, \$3,082.12
NEW YORK.—Brick, 13.25, Jun. For. Miss. Soc., 62.75; Calvary, Progress Miss. Bd., 5; 4th, Pansy Soc., 15; Fourth Ave., 40; Harlem, 5; Madison Square, Y. L. S., 186; Morrisania, Mrs. C. H. Peck, 7; Park, 72.00, Seekers for Pearls, 73.05, Light Bearers, 3; University Place, Boys' Miss. Soc., 110; Washington Heights, 30; West, 300; Miss A. C. Cady's Miss. Bd., special, 25; Mrs. T. G. Sellew, 100, 1,047.95	Total receipts since April 1, 1891, 7,489.33
NORTH RIVER.—Amenia, South, and Wassica Bd., 12; Cold Spring, 25; Willing Workers, 3.37; Newburgh, 1st, 60; Pleasant Valley, 23; Poughkeepsie, 176.50; Smithfield, 6, 305.87	MRS. C. P. HARTT, Treas.,
OTSEGO.—Oneonta, Miss. Bd., 5.00	53 Fifth Ave., New York City.
ROCHESTER.—Dansville, 50; Livonia, 7; Rochester, 48.00	MRS. J. A. WELCH, Asst. Treas.,
	53 Fifth Ave., New York City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for June, 1891.

AUSTIN.—Brownwood, 1st Ch., 3.29, Willing Workers, 5; Morgansville, Mulberry Ch., 15, 23.29	Total for the month, \$169.44
KANSAS CITY.—Osceola, 4, 4.00	Previously reported, 679.73
ST. LOUIS.—Kirkwood, 4; St. Louis, Mrs. S. A. Miller, 25; West Ch., King's Children, 15, Missionary Soc., 25; 1st Ch., 25.05, 94.05	Total, \$849.17
TOPEKA.—Leavenworth, 1st Ch., 13; Topeka, 1st Ch., 48.00	MRS. J. M. MILLER, Treas.,
	1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from May 22, 1891.

BENICIA.—Healdsburg, 20.05; San Rafael, 18.75; Santa Rosa, 18.75, 57.55	VISTA, Col., Gleaners, 20, Mount Sterling, Ill., Cheerful Givers, 40, Minneapolis, Andrew Ch., W. M. S., 72, Indianapolis, 1st Ch. S. S., 13.30, Baltimore, Mrs. J. P. Ammidon, 37.50, advertising in <i>Ann. Repts.</i> , 42.50, 279.05
SAN FRANCISCO.—Oakland, 1st, 23.50; Brooklyn Ch., 9; San Francisco, Young People's Presb'l Soc., 10.10; Central Ch., Pearl Gatherers, 1.50; Westminster, Dr. Davis' Bible cl., 12.50, Misses Stump, 12.50, Mattie Nash Soc., 6.25, Faithful Workers, 7.45; 1st, S. F. Co., Boy's Brigade, 50, 132.80	Total for the month, \$515.90
SAN JOSÉ.—Centerville, 50 cts.; San José, 1st, 45, 45.50	Previously acknowledged, 395.75
MISCELLANEOUS.—Money refunded, 10; contribution box, 12.25; board received at Home, 10; Board of the Northwest—from Lima, Ohio, King's Daughters, 21.50, Monte	Total, \$911.85
	MRS. L. A. KELLEY, Treas.,
	June 22, 1891. 933 Sacramento St., San Francisco, Cal.

